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SIGNIFICANCE OF THE REFORMATION IN THE LIGHT OF CONTEMPORARY SCHOLARSHIP.*

I.

Since the sixteenth century, everyone has recognized that the religious upheaval of that time has had high historical significance. For three hundred years, however, its significance was less an object of research on the part of detached historians than a subject of controversy between bellicose Protestants and impassioned Catholics. From the time when Protestants, in the *Magdeburg Centuries* (1562), undertook to exalt the Reformation by debasing the medieval Church, and when Cardinal Baronius, in his *Annales Ecclesiastici* (1588-1607), attempted to reverse the process, one bitter controversy succeeded another.

Into the detailed historiography of the Reformation it is not my purpose to go. Suffice it here to remark that throughout the seventeenth, the eighteenth, and the greater part of the nineteenth century almost all historians who dealt with the sixteenth century were Catholics or Protestants and that in general Protestant historians were bent on attributing to the Reformation everything which they deemed good, just as Catholic historians tended to blame the Reformation for everything which they thought evil. For example, Bishop Bossuet, eminent Catholic that he was, and loyal subject of Louis XIV, penned his *Histoire des variations des églises protestantes* (1688) with the purpose of showing that the

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rise of Protestantism was responsible for the individualism and the anarchy which he profoundly detested. On the other hand, some eighty years later, William Robertson, sterling Protestant and admirer of the rationalism of his day, infused his *History of the Reign of the Emperor Charles V* (1769) with a justification of Protestantism as the source and light of modern reason.

By the nineteenth century, the controversy between Protestant and Catholic historians raged on a wide front. To Guizot's contention that Protestantism was a glorious landmark in the history of civilization and culture, Balmes replied that Protestant countries were not as cultured or civilized as Catholic countries. To D'Aubigné's elaborate apologies for the Protestant reformers and reforms of the sixteenth century, Janssen countered with an equally elaborate apology for the state of European society on the eve of the Reformation. In English-speaking countries, just after the Catholic John Lingard had given evidence of the tyrannical way in which Protestantism was established, a group of Protestant litterateurs began to gather materials for expositions of the glorious struggle for liberty by sixteenth-century Protestants—Charles Hardwick and James Anthony Froude in England, John Lathrop Motley in the Dutch Netherlands, Henry M. Baird in France. And while Cardinal Gasquet was apologizing for the English monasteries, Samuel Gardiner was apologizing for their suppression. As late as the first decade of the twentieth century, Thomas M. Lindsay, with small care for the economic, social, or intellectual forces of the sixteenth century, could write a professedly scientific but thoroughly Protestant *History of the Reformation* (1906-1907).

No historian would deny the importance of all this controversial historiography. Thanks to it, we have a wealth of source-materials, a wealth of recognized data, and a wealth of viewpoints which we may utilize for less conventional and more thorough studies of the Reformation and its historical significance. Yet, we of the twentieth century would hardly utilize in such manner the wealth of the old historiography, were we not influenced by a novel spirit.

This novel spirit has resulted from two relatively recent developments in the intellectual domain. One is the rise of the so-called

scientific school of history, the growing conviction of professed historians that they must base their narratives entirely on thorough critical study of properly tested sources and that they may make only such deductions therefrom as would seem to square with right reason and fully informed observation. The roots of scientific history lie back in the seventeenth and eighteenth centuries, and I scarcely need to remind the present audience that certain Catholic Christians were conspicuous among the early exponents of modern scientific history. It was Mabillon and his fellows of the Benedictine Congregation of St. Maur who first devised a scientific system for the use of sources, and it was Vico who made pioneer contributions to the writing of scientific history. Gradually the principles of Vico and Mabillon have become the ideals of an ever enlarging number of historical students, so that now, since the latter part of the nineteenth century, every historian of recognized repute labors to be scientific. He so labors, regardless of what his religious predilections may be.

The second intellectual development of the contemporary age is the rise of religious agnosticism, the emerging doubt as to the truth or utility of any form of Christianity or of any supernatural religion. The roots of this development lie also in the seventeenth and eighteenth centuries, and among its early products were the literary histories of the Deists, Voltaire and Raynal, Gibbon and Hume. Since then, though the simple and dogmatic Deism of the eighteenth century has notably declined, an even more fundamental skepticism has possessed the minds of an increasing number of historical scholars. The outcome is that in our own day reputable historians of Europe and the United States are divided not so much into time-honored categories of Catholic and Protestant as into the novel ones of Christian and agnostic. And it should here be added that it is Protestantism more than Catholicism which is supplying the personnel for the new agnosticism, or, if nominally Protestant scholarship continues, most of it is manifestly of such a "liberal" turn as to merit, if not win, the designation of "agnostic."

With the rise of religious agnosticism among historians, especi-

ally among historians of Protestant antecedents, the older controversies about the religious upheaval of the sixteenth century have become quite out-moded. How can one get excited about the varieties of Protestantism in the sixteenth century when there is so much intellectual anarchy today? How can one wax eloquent about the superiority of Protestantism over Catholicism when one recognizes that the former was derived from the latter and disbelieves in both? How can one center one's whole attention on religious phenomena when one is far more interested in natural science or in social conditions? How can the Protestant attack, when he begins to admire his foe? Or how can the Catholic attack, when the object of attack quickly shifts? No, the old controversies have lost much of their meaning because most of the absorbing fanatical enthusiasm which inspired them is gone. New men, new manners! And not least among the new manners is the scientific.

There are still Catholic historians—as doubtless there always will be—and there are now a large company of non-Catholic historians, whether nominally Protestant or outright agnostic. But all historians who are worthy of the name strive to be scientific, to be accurate and fair. Of course, there are differences of emphasis and of interpretation between scientific Catholic historians and scientific non-Catholic historians, but there has been, of late, a marked growth of mutual respect and influence. No non-Catholic historian would now question the great scholarship or quarrel with the major findings of Ludwig Pastor's *History of the Popes,* and no Catholic historian could afford to overlook or underestimate the scientific work of such contemporary non-Catholic historians as Preserved Smith and Lynn Thorndike.

It has been my lot, in the preparation of text-books, to read a vast deal of recent historical literature on the religious upheaval of the sixteenth century. The more I read, the more convinced I become of the large measure of substantial agreement among scientific historians on the significance of that upheaval, and likewise the more convinced I become of the almost revolutionary change in attitude on the part of non-Catholic historiography. No reputable historian of the middle ages now treats the period immediately

antecedent to the Reformation as "dark." No non-Catholic historian now dreams of attributing all virtues, and no vices, of the present age to sixteenth-century Protestantism. It is usual nowadays, even in textbooks, to label the activity of Luther, Calvin, and Cranmer not, as formerly, "the Reformation," but "the Protestant Revolution" or "the Protestant Revolt."

The new interests and the new attitude of first-class historians are only beginning to make themselves felt. Many popular writers, many untrained historians, occasionally the compilers of third-rate textbooks are still prone to keep repeating, parrot-like, the phrases of earlier controversialists. Myths concerning the Reformation still pass current. But it is no small gain that first-class historians recognize myths as myths, and it can safely be assumed, I think, that, just as the old unscientific Protestant historiography has dominated most popular writing in the past, so the new scientific agnostic historiography will exert marked influence on popular writing of the future.

In the light of contemporary scholarship, then, it would seem desirable to reappraise the significance of the Reformation. It is so desirable, indeed, that I shall venture to transcend the possible. I know it is not possible to synthesize all the detailed findings of contemporary scholars: there is a time-limit to my address as well as a brain-limit to my knowledge; there are too many findings and their meaning is too uncertain or too divergent; there can be no complete agreement among Catholic and non-Catholic scholars and no unanimous acquiescence in anyone's attempted synthesis. Yet I make bold to verge on what is impossible and to discuss, briefly and tentatively, some of the meanings which the Reformation has for contemporary scholars, especially for non-Catholic historians, and which are of peculiar interest to scholarly Catholics.

II.

In the first place, there is a tendency, while recognizing the epochal character of historic Protestantism, to see it in a larger perspective. Protestantism of the sixteenth century did not inaugurate a disruption of Christendom—there had long been an ecclesi-

astical division between East and West, between Greek and Latin, between Orthodox and Catholic. Protestantism, despite the claims of its leaders, was not a return to primitive Christianity—there were to be later and more profound studies of "primitive" Christianity which would please either Catholics or agnostics, but not sixteenth-century Protestants. Protestantism was not a reaction of the learned against the ignorant—there had been a remarkable intellectual quickening of Europe during the middle ages under Catholic auspices, and the majority of sixteenth-century intellectuals, the so-called humanists, remained Catholics. Sixteenth-century Protestantism did not triumph over Catholicism or long retain its pristine vigor—its name was to be transmitted to a bewildering variety of later movements, but its original doctrines were to lose their hold more quickly than the doctrines of Arius.

After making due allowance for this larger perspective, a second and very impressive fact remains, however. Since the religious upheaval of the sixteenth century, there have been three, instead of two, great divisions of Christendom; to Catholic and Orthodox, has been added Protestant. Catholic and Orthodox Christendoms had each been cultural units for a very long time, enshrining for centuries, under Christian auspices, the respective heritages of ancient Rome and ancient Greece. And in their interpretation of Christianity they had always had very much in common. Both accepted the basic idea of an authoritative ecclesiastical organization, consisting of a divinely ordained clergy of bishops, priests, and deacons, interpreting the Bible and tradition, dispensing the seven sacraments, effecting the miracle of transubstantiation, adoring the Trinity, believing in the divinity of Christ, honoring saints, venerating relics, and employing elaborate rituals. There were minor differences of usage and theology between Catholic and Orthodox, but the really significant contrasts were two: the Orthodox denied the Catholic faith in the divine right of the pope to govern the whole Christian Church; and the Catholic Church reprobated the dependence of the Orthodox upon secular governments.

The religious divergence between Catholic and Protestant was

much greater than between Catholic and Orthodox, for Protestantism was essentially a revolt against the central idea of the church as held by Catholic and Orthodox alike. Protestants as a whole were in agreement with the Orthodox against the Catholics on one doctrinal point, and that was the denial of the claims of the bishop of Rome and the consequent rejection of the papal government and authority. But on two fundamental points Protestants were as far removed from Orthodox as from Catholic Christians: (1) In their anxiety to purify Christianity and to restore it to its primitive character, they repudiated tradition and with it certain doctrines and practices which had gradually grown up, such as those connected with purgatory, indulgences, invocation of saints, veneration of relics, etc., and they introduced various changes in the traditional sacraments. (2) They made the Bible the supreme and sole authority for Christianity and proclaimed the right and ability of each person to derive from the Bible, without help of church or clergyman, the means of salvation. Thus, at least theoretically, to the Protestant, authority resided in the infallibility of every individual, while to Catholic and Orthodox it rested with an infallible institution or church.

Relatively few Protestants of the sixteenth century grasped the full significance of their theory of authority. They preached it and their leaders frequently invoked it in their own behalf, but not many of them could willingly resign themselves to the thought of allowing as many interpretations of the Christian religion as there were individual Christians. To most of them it seemed as though all good Christians must find, under divine guidance, the same truth in the same Bible and that therefore their principle of individual infallibility would produce a single kind of reformed and pure Christianity. Luther was sure that he read his Bible diligently and piously and that his form of Protestantism must therefore be the true religion. But Calvin was quite as sure that he read his Bible with the utmost piety and diligence and that consequently his type of Protestantism must be devoid of error. Henry VIII seemed to regard himself as infallible, and a like attitude was apparent in many of the sectarians whom he or Calvin or Luther banned or put to death.

In the circumstances, though not intentionally, Protestantism was no such unit of faith and conduct as Catholicism or Orthodoxy. Despite conferences and debates among Protestant theologians and the employment of compulsion on the part of Protestant kings and princes, it was obvious before the close of the sixteenth century that not only was Protestant Christendom divided into three major parts—Lutheran, Calvinist, and Anglican,—but that each part was tending toward ever increasing subdivision and that all parts were being increasingly influenced by radical sects.

In the long run, the radical sects proved to be more characteristic of Protestantism than an Henry VIII, or a Calvin, or even a Luther. And however transitory the tenets and practices of particular radical sects may have been, there can be no doubt that it was the succession of such sects which conferred on Protestant Christendom the distinction of substituting individualist for collective Christianity. This was a really revolutionary attitude toward Christianity, and I do not need to stress its abiding significance in the modern world.

III.

Another, and most distressing, result of the religious upheaval of the sixteenth century was an access of religious intolerance. Just prior to the upheaval almost all inhabitants of central and western Europe were Catholic Christians, living in religious peace with one another. Immediately after the upheaval, there were still Catholic Christians but there were also Lutheran Christians and Anglican Christians and Calvinist Christians and numerous little sects such as Mennonites, Baptists, and Unitarians, quarreling and fighting with each other and either persecuting or being persecuted.

Intolerance, of course, was no novelty in the sixteenth century. It was undoubtedly as old as the human race, and it had been pretty constantly displayed throughout all human history by clan, nation, and empire, by prince and populace, and by every kind of religion from ancient Judaism to medieval Islam. Christianity in its early days had appeared to be an exception to the general rule; it was founded by a victim of religious intolerance, and it spread for three centuries without any use of force on its part and in the

face of bitter persecution on the part of the pagan government of the Roman Empire.

Yet, despite the insistence of early Christians that religion should be propagated not by force, but only by instruction and moral persuasion, and despite emphatic protests by leading Christian ecclesiastics, a Christian Roman Emperor of the fourth century excluded heretics from civil office and threatened them with fines, confiscation of property, banishment, and even death. In the year 385 seven heretics were put to death by Christian officials at Trier. Gradually, officials of the Catholic Church acquiesced in and then applauded and finally abetted the revival of intolerance throughout Christendom. By the sixteenth century, Christians had behind them a long and firmly established tradition of intolerance in respect of heretics.

On the other hand, in the second half of the fifteenth century and on the eve of the Protestant revolt of the sixteenth century, signs were not lacking of a diminution of religious intolerance, at least of a lessening of the number of capital executions for heresy. Perhaps it was because no threatening heresies then appeared. Perhaps it was because the contemporary vogue of classicism and humanism lessened the zeal and mitigated the intolerance of many potentates in church and state. Perhaps it was because Christendom, then for the first time in close contact with a vast variety of dissident religions in the Far East and the Far West, was becoming infected with a curious sympathy for dissent. Perhaps it was because some Catholic Christians were seriously questioning medieval practices of the Church and were beginning to believe that religious intolerance and persecution were contrary to Christ's teaching and inimical to the welfare of Christian nations.[1]

True it was that in Spain Ferdinand and Isabella set up in 1480 a special royal Inquisition which took energetic measures against religious dissenters in the peninsula and which extended its operations to the New World in 1516. True it was, too, that the Jews were expelled *en masse* from Spain in 1492. True it was, also,

[1] Something of this idea was implicit in the *Utopia* of Blessed Thomas More, and in writings of other humanists of the time.

that a papal bull of 1484 identified witchcraft with heresy and urged that harsh measures be taken against witches. But the so-called "Spanish Inquisition" was intended to secure national unity as much as religious uniformity, and for some time it was frowned upon by the papacy. And the papal inquisition, when, in the sixteenth century, it assumed jurisdiction over trials of alleged witches, tended to interpret the papal condemnation of witchcraft leniently, if not skeptically. Intolerance was still the rule for religion, but there were enough exceptions to the rule at the opening of the sixteenth century to render plausible the hypothesis that, if the humanist rationalism of that time had not been suddenly halted and silenced by religious upheaval and revolution, religious toleration might have made earlier and greater gains in Christendom than was actually the case.

The actual historical fact was, however, that in the excitement of Protestant revolt and Catholic reformation Christendom witnessed an outburst of religious intolerance and cruelty such as the world never before or since beheld. It was no time, in the midst of the great religious upheaval of the sixteenth century, for humanists to counsel compromise or for anyone to assume an attitude of indifference to religion. Catholic leaders felt that they were defending traditional Christian civilization against anarchical forces of rebellion and greed. Protestant leaders felt quite as sincerely that they were restoring the pure Gospel and safeguarding it against despotism, superstition, and corruption. To the former, Luther and Calvin and all the so-called "reformers" were possessed of devils; to the latter, the pope was the beast, the "anti-Christ." From Sweden to Italy and from England to Hungary, men grew passionate about religion, and invective became fashionable in speech and writing.

The bitterness of debate about matters of faith was rendered more bitter by the attendant scramble of ambitious, capitalistically minded ecclesiastics, lay lords, burghers, and princes to profit financially from the upheaval. Seemingly the only thing on which Catholic and Protestant leaders could agree was the necessity of restraining the peasants and artisans, among whom there was considerable response to the riotous incitement of radical preachers.

Kings and princes, intent at this time upon creating national states and strengthening monarchical authority, could hardly view with equanimity the existence of bitterly quarrelsome religious factions and divisions among their subjects, some of whom were only too willing to put loyalty to pope or Bible before loyalty to temporal sovereign. It was but natural, therefore, that the rulers of every state in central and western Europe, whether they were Catholic or Protestant, should seek to give full force to the old idea that political unity depended largely upon religious unity and that consequently each state should oblige all its Christian citizens to conform to one official kind of Christianity. Naturally, too, Catholics applauded the king who forced his subjects to be Catholic, and Protestants praised the prince who compelled his subjects to be Protestant. In the one case he was represented as the bulwark of civilization; in the other, as the palladium of liberty and progress. All of which was highly favorable to religious (and national) bigotry.

It used to be argued that the principle of toleration was one of the chief results of the religious upheaval of the sixteenth century, particularly of the rise of Protestantism. Perhaps there is some truth in the contention, but if so, only incidentally and in the long run. For almost every sincere Christian at the time of the upheaval, whether he was Catholic or Protestant, was fanatically attached to the maintenance and spread of his own ideas of Christianity and entertained no real devotion to abstract principles of general religious toleration. Henry IV of France showed himself a bad Protestant by becoming a Catholic and a bad Catholic by tolerating Protestants; his zealous Protestant subjects were not satisfied with what they had obtained, and he himself was eventually assassinated by a crazed Catholic, Ravaillac.

The Edict of Nantes, a notable landmark in modern religious toleration, was dictated less by deep religious conviction than by pressing political need. After a half-century of civil war in France, Protestants appeared too strong to be exterminated and not strong enough to exterminate Catholics, and it was obvious to a statesman like Henry IV that if France were to survive as a

great power, Frenchmen must be restrained from fighting one another about religion.

It was likewise with the first experiments in religious toleration outside of France. They were not made in countries pretty solidly Catholic or Protestant, nor at the behest of leaders of the majority religion, but in countries whose citizens were divided in religion and usually on the initiative of a politic, national monarch. In Poland, King Sigismund II, a Catholic himself who had married a Calvinist princess, pursued a tortuous but on the whole conciliatory course in dealing with religious divisions—Catholic, Lutheran, Calvinist, and Unitarian,—with such success that the Polish parliament in the year following his death, while confirming the privileged position of the Catholic Church, granted religious liberty to all non-Catholics (1573).

In Hungary, the invading Moslem Turks found it convenient to accord religious freedom to all kinds of Christians, and in Transylvania a Unitarian prince deemed it safer to tolerate Catholics and Calvinists than to attempt their destruction.

In fact, while the religious upheaval of the sixteenth century was immediately productive of unprecedented intolerance and bloodshed, it served to creat a situation which, in the long run, was favorable to religious toleration. In the first place, it was gradually discovered in countries where political considerations dictated some accommodation among rival religious faiths that the toleration of religious differences was not necessarily destructive of national unity, that a state or a national monarchy might be strengthened, rather than weakened, by extending its protection to religious minorities.

Secondly, sincere Christians themselves, especially if they were of a minority group in a given country, were anxious to secure toleration for themselves and could be counted upon to second the efforts of conciliatory statesmen. In Protestant countries the Catholic minority espoused the principle of religious toleration, while in Catholic countries Protestants were natural advocates of toleration. Gradually, as the number of different churches and sects increased, various kinds of Protestants found it possible

(and even desirable) to tolerate each other, particularly in order to present a united front against Catholicism. At length when Protestants had become habituated to the practice of toleration among themselves, they discovered that the heavens would not fall if they extended it to Catholics. The last Catholic to be put to death in England for his religion was Oliver Plunket, the archbishop of Armagh, in 1681.

Finally, the terrible intolerances practised and the deadly wars waged between one and another kind of Christians in the sixteenth century contributed to a later reaction against religious strife, a reaction which found expression at first in pietism and subsequently in rationalism. Pietism, which in the seventeenth and eighteenth centuries affected many pious Protestants and Catholics, tended to push theological differences into the background, to emphasize the peaceful character of Christ's teachings, and to stress rivalry in good works rather than rivalry in intolerance. Rationalism, which reached formidable proportions in the eighteenth century in both Catholic and Protestant countries, questioned the commonly accepted dogmas of all existing churches and turned the attention of many an intellectual from the supernatural to the natural, from theology to science, and from church to state. Modern religious toleration appears to owe vastly more to modern rationalists and modern Christians than to sixteenth-century Protestants or Catholics.

IV.

Present-day historical scholars would agree, I believe, to what I have already said concerning certain outstanding effects of the religious upheaval of the sixteenth century. They would similarly agree on certain other effects. In the first place, they would note that the upheaval gave a marked impetus to a stressing of morals. Not only were many minds turned temporarily from other intellectual pursuits to theological controversy, but the individual Christian, whether Catholic or Protestant, was expected to prove by external conduct that his particular religion inculcated a higher moral standard than any other. Protestant clergymen had to be

models of deportment for their flocks, and Catholics looked askance, as never before, at scandalous behavior of bishops and priests. At the same time, it became the fashion for one religious group to charge the other with moral turpitude. Catholics especially assailed Protestantism for denying the sacramental character of marriage, introducing divorce, and dishonoring the Blessed Virgin, thereby lowering the position of women and degrading the home. Protestants, in turn, accused Catholicism of fostering the same monstrous ends by prescribing celibacy for the clergy and by shutting women in convents. Lying was thought by many Protestants to be a monopoly of Catholics, and financial dishonesty was deemed by many Catholics a specialty of Protestants.

In this environment of moral earnestness and moral recrimination, puritanism arose and flourished. Puritanism involved tremendous devotion to a singularly straight-laced code of morals and a high degree of intolerance of persons who contravened any provision of such a code, especially of persons who appeared to get enjoyment from "worldly" pleasures. Puritanism appeared among Catholics, Lutherans, and Anglicans, but it flourished most luxuriantly among Calvinist and Radical Protestants. It was exemplified in campaigns against blasphemy, bull-fights, dancing, theatrical productions, immoral books, and profanation of the Lord's Day.

Catholics and Protestants alike invoked censorship of the press and the stage, with a view not only to suppressing heresy and dissent but also to expurgating the lewd, the lascivious, and the vicious. It was for this two-fold end that Pope Paul IV, with the approval of the Council of Trent, issued the first ecclesiastical *Index of Prohibited Books* in 1559. The national monarchs of England, France, and Spain, urged on by their religious advisors, had already established similar state censorships within their respective realms, and by the end of the sixteenth century almost every government in Europe, whether Protestant or Catholic, was permitting the publication of only such books and the production of only such plays as were formally "licensed" by its agents.[2]

[2] The only exception of importance was the government of the northern

Against blasphemy puritan Catholics and puritan Protestants were alike arrayed. Pope Pius IV authorized in 1564 the establishment of the Holy Name Society for the purpose of stamping out the practice of taking God's name in vain; and two years later Philip II of Spain prescribed for "profane swearers" ten years at hard work in the galleys. As examples of corresponding Protestant fervor against blasphemy may be cited a succession of enactments in England and Scotland against "grevious and abominable oaths." It was the same puritanism which led popes of the century to condemn bull-fighting and duelling and caused many Protestant divines to lift up their voices against dancing.

In the observance of holy days, there was marked difference between Catholics and Protestants. For centuries it had been customary for Christians on Sundays and on a large number of other special holidays during the year to attend Mass and thereafter to engage in amusements and merry-making, sometimes, too, in labor. This custom was so firmly entrenched in countries which remained Catholic that not even the most puritanically minded Catholic leaders of the sixteenth century tried very seriously to alter it, and therefore it has continued to the present day to mark the Catholic observance of Sundays and other holidays. On the other hand, the Protestants abolished most of the special holidays, partially because they repudiated the veneration of saints in whose honor such holidays had been set apart, and partially because they begrudged the economic losses resulting from idleness on so many days during the year. Besides, while Luther and his followers were willing to retain much of the Catholic custom of Sunday-observance, Calvin and particularly his disciples in Scotland and England, together with numerous Radical Protestants, revolted against it utterly. These puritans identified the Christian Sunday with the Jewish Sabbath and believed that all the Old Testament prescriptions concerning the latter should be enforced in respect of the former. It was puritan Calvinists who in 1571

(Dutch) Netherlands. Here there was a nominal censorship but it was not rigorously enforced, and for a long time books were published in the Netherlands which could not be published elsewhere.

secured the passage of a law in Scotland which prohibited on Sunday "gaming, playing, passing to taverns and ale-houses, selling of meat and drink, and wilful remaining away from Kirk in time of sermon." Thenceforth, on what had formerly been a day of gladness, a pall of gloom fell in Britain and her overseas colonies.

The religious upheaval of the sixteenth century also had significant effects on art. For a thousand years, from the time of the Emperor Justinian in the sixth century, a distinctive Christian art had flourished and the best of all art in Europe had been employed in the service of the Church; as everybody knows, the popes at the beginning of the sixteenth century had been the foremost patrons of architecture, sculpture, painting, and music. After the upheaval, popes continued to patronize art, and much the same art-forms continued to be cherished and developed in Catholic countries. But the situation was now different in Protestant countries. Protestants, by abolishing the Mass, decrying ritual, and emphasizing the sermon, halted the development of cathedral-building and turned from ecclesiastical architecture which was gorgeous to that which was bald and bare, from mystical fanes to plain auditoriums. At the same time, their repugnance to what they deemed superstitious or idolatrous in Catholicism, led Protestants to discountenance ecclesiastical sculpture and painting and to cause the more fanatical and puritanical among them to go about smashing religious images and pictures, altars and organs, crucifixes and stained-glass windows.[3] Only in hymnology and certain forms of music did the Protestant churches make any original contribution to art. Of course, the pictorial and plastic arts continued to exist and to develop in Protestant countries, but outside the churches rather than within them and dealing with secular, rather than with religious, subjects. The rise of Protestantism had at least a temporary deleterious effect on the progress of art and art-appreciation.

[3] One such iconoclast recorded with no little pride: "We went . . . with officers and souldiers and . . . we pulled down two mighty great angells with wings, and divers other angells, and the four evangelists and Peter with his Keies over the chappel door, and about a hundred Cherubims and angells and divers superstitious letters in gold."

Nor is it at all clear that the rise of Protestantism immediately promoted any considerable "enlightenment" or "progress." These somewhat intangible values of modern civilization are more plausibly attributable to the scientific advance of modern times, and if a a list of great modern inventors and scientists should be compiled, it would be found to include as many Catholics as Protestants and a fairly large sprinkling of persons who were neither. It is true that the Protestants were intent upon destroying "superstition," and that the Council of Trent, partially by reason of Protestant taunts, sought to eradicate "superstitious abuses" from Catholicism, but Protestants surpassed Catholics in the practise of what is nowadays universally acknowledged to have been a superstition, the very horrible superstition of witchcraft.

Witchcraft, as we have seen, had been detected and denounced by a pope in the latter part of the fifteenth century, and for a time Catholic officials were zealous in hunting and punishing witches. From the middle of the sixteenth century, however, the persecution of witchcraft rapidly abated in most Catholic countries; the Inquisition exercised a humane and restraining influence on it, particularly in Italy and Spain; and in 1623 Pope Gregory XV finally forbade the infliction of the death-penalty upon any person who was accused of witchcraft unless he had actually committed murder. Only in France, among Catholic countries, was the hunt for witches long continued and truly terrible; here, it was fanatically urged on by the otherwise reasonable lawyer and philosopher Jean Bodin; and here its victims were numerous: one royal judge boasted that during fifteen years (1576-1591) he had sentenced nine hundred witches to death.

But at the very time when the witchcraft superstition was losing its hold in most Catholic countries, it was being eagerly accepted and widely spread in Protestant countries. Both Luther and Calvin believed in witchcraft, and Protestants generally, in their fanatical attachment to the Bible, felt themselves divinely commissioned to enforce such an Old Testament injunction as "Thou shall not suffer a witch to live." John Fischart (1545-1591), a German and the most indefatigable and powerful Protestant pub-

licist of his time, not only assailed pope and priests and particularly the Jesuits with savage fury, but also directed his picturesque vituperation against witches; he translated Bodin's work and gave it a new title indicative of his own imaginative genius:

Concerning the liberated, raging Devil's army of possessed, mad witches and wizards, spiteful conjurors, soothsayers, necromancers, poisoners, spell-weavers, traitors, night-birds, sight-destroyers, and all other kinds of magicians, and their monstrous deeds: How they can be legally recognized, apprehended, stopped, discovered, investigated, examined by torture, and punished.

In was in Germany that trials and torturings and killings of alleged witches were most numerous, but the contagion of the dreadful superstition was soon caught by other Protestant counties. The English Parliament enacted in 1563 a statute "against conjurations, inchantments, and witchcrafts"; and during the reign of Queen Elizabeth there were more than a hundred trials for witchcraft in England and about fifty executions. And, during the greater part of the seventeenth century, the craze, instead of abating, became more intense in Germany and England, and also developed alarmingly in Scotland and Scandinavia. Lutherans and Anglicans and Calvinists seemed to be equally obsessed, and perhaps the climax was reached by Radical Evangelical Protestants—Puritans and Congregationalists.

Immediately, at any rate, the religious upheaval of the sixteenth century did not promote learning and popular education any more than it got rid of superstition. Our present-day systems of universal schooling did not spring directly out of sixteenth-century Protestantism or Catholicism. It is true that Protestant leaders of that time usually favored education: Luther and Melanchthon talked a good deal about the need of schools; Calvin made Geneva an important educational center; in Scotland John Knox set forth the ideal of "an elementary school for every parish, a grammar school for every market town, and a university for every city." It is likewise true that contemporary Catholic leaders favored education: reforming popes and the Council of Trent urged the multiplication of schools, and the Jesuits founded numer-

ous educational institutions of high repute. Yet, in fact, the religious upheaval tended, on the whole, to interrupt and retard popular education. The confiscation of church property served to destroy or reduce endowments of previously existing schools, so that in Germany and England, and other Protestant countries, the majority of grammar schools either disappeared or continued a starved existence with diminished funds; and the doctrine of salvation by faith alone and the futility of "good works" dried up the source from which such endowments had flowed. The new schools which Protestant reformers or governments managed to establish were fewer than the old schools which decayed or were destroyed. The result was that during the century following the religious upheaval formal education was confined more exclusively to the upper classes than ever before, while the masses "sank into deeper and deeper ignorance."

Besides, the universities suffered woefully. They were frequently attacked by Protestant leaders as strongholds of the hated scholastic theology and philosophy, and such of them as escaped this charge tended to sacrifice depth of learning to the superficialities of humanism, and breadth of scholarship to narrowness of sectarian argument. The result was that attendance at universities decidedly lessened, and hostility to them increased. Catholic authorities forbade the faithful to study at Protestant universities and exercised a most rigorous supervision of what was taught in Catholic universities. In Protestant lands universities declined, and some Evangelical Protestants, convinced of the worthlessness of "carnal knowledge," sought to abolish them altogether; the Congregationalists, when they were in power in England in the middle of the seventeenth century, proposed to suppress the universities of Oxford and Cambridge. Much later, of course, occurred throughout Europe an almost revolutionary revival and extension of education, both university and popular, but it was then to be an accompaniment of modern democracy more than of modern religion.

V.

Contemporary historical scholars would agree that the religious upheaval of the sixteenth century had profound effects on politics and society, though only remotely in a democratic direction. They would point out that, as a matter of fact, the upheaval was caused in large part by political and social developments which had reached virtually revolutionary proportions at the beginning of the sixteenth century, and that the upheaval produced its major political and social effect in speeding up these developments, in completing a revolution already well under way.

First, a rising consciousness of nationality contributed to the religious upheaval, and the upheaval, in turn, promoted nationalism. The Christian religion was now largely nationalized. Protestantism everywhere involved a protest against the "foreign" and the "cosmopolitan"; it appealed to national feeling; and it adopted distinctively national forms and organizations. Lutheranism became a national Christianity for many Germans and for each of the Scandinavian peoples; Calvinism, for the Dutch and the Scots; Anglicanism, for the English. At the same time, Catholicism underwent a partially nationalizing evolution; greater emphasis was put upon the national character of the church in France, Spain, Portugal, Poland, Ireland, and elsewhere; greater concessions were made to national sovereigns in matters of patronage, taxation, and judiciary; every pope since 1523 has been of Italian nationality. The result of all this has been that continuously since the sixteenth century all the major divisions of Christianity—Protestantism and Orthodoxy preëminently, and Catholicism in lesser degree—have tended to reënforce the linguistic differences and the national rivalries which have pushed the idea of Christendom into the background and rendered divisive nationalism a distinguishing mark of modern civilization.

Secondly, the spirit of capitalism—the yearning for quick and big financial profits—was steadily growing in the sixteenth century; it helped to produce the religious upheaval; and the upheaval greatly accelerated its growth. Princes and landlords,

eager to acquire new sources of wealth, were happy to learn from Luther, Henry VIII, and other reformers that extensive landed estates of the Catholic Church might and should be confiscated. Bankers, manufacturers, and traders, intent upon the profitable conduct of their business, heard with joy the considered judgment of Calvin that the charging of interest (usury) had been unjustly condemned by the Catholic Church, that its prohibition in the Old Testament was not to be interpreted literally, and that its morality was exclusively a matter of individual conscience.[4]

As the new capitalism was already most highly developed in Germany, the Netherlands, France, and England, it is not surprising that Calvinism found interested supporters among the middle classes of these countries. Nor is it surprising that wherever Lutheranism or Anglicanism was adopted, the nobility increased its wealth and strengthened its social position. In northern Germany, Scandinavia, and England, titled lords shared with their sovereigns in the confiscation of church lands and endowments, and thereby assured the economic and social supremacy of landed aristocracy in those countries for three centuries thereafter.

The rise of Protestantism not only afforded new opportunities for the enrichment of upper and middle classes, but most kinds of it, especially Calvinism and the radical evangelical sects, positively encouraged what has been termed "economic virtue," or what may as fittingly be called the "capitalistic spirit." Puritan Protestants were now taught from the Book of Proverbs and other parts of the Old Testament a gospel of financial effort and thrift which was in marked contrast with the traditional Christian eulogy of resignation and liberality and which in some instances may have verged on what medieval theologians would have denounced as the sin of covetousness. At any rate, they came to regard idleness as a mortal sin, and to look upon poverty as a

[4] In England, prior to Calvin's judgment, a law was enacted under Edward VI forbidding usury "as a vice most odious and detestable" and "by the word of God prohibited." Afterwards, in 1571, under Elizabeth, this law was repealed as having operated to "the utter undoing of many gentlemen, merchants, occupiers, and others," and usury up to ten per cent was pronounced not sinful but legal.

badge of God's displeasure, and prosperity as a sign of God's blessing. This was the Calvinist and Puritan ethic of capitalism, and it wrought something of a social revolution in the northern Netherlands, in Scotland, and among many zealous Protestants in England. It provided a religious sanction for the advance of economic individualism.

Then, thirdly, the absolutist ambitions of princes and national monarchs, already much in evidence at the opening of the sixteenth century, were forwarded by the religious upheaval during the century. By confiscation of church lands, by appropriation of powers hitherto exercised by the pope, and by establishment of effective control over the local clergy, the Tudor sovereigns in England, the kings in Scandinavia, and the German princes were enriched in purse and exalted in public opinion and simultaneously freed from the fear of being hampered in their absolutist policies by an independent ecclesiastical organization. In Catholic countries, also, the monarchs took advantage of the pope's difficulties to wring from him such concessions as resulted in shackling the church to the crown. As the divine right of the popes was denied or flouted, the divine right of kings was asserted and insisted upon. For two centuries after the sixteenth the absolutism of kings and princes was a very real fact in the political history of most countries of Europe.

It used to be held by most Protestant writers that political democracy is a result of the rise of Protestantism in the sixteenth century. This, it is now maintained, is true only partially and indirectly. Protestantism did emphasize, at least in theory, the individualism which is a basic element in modern democratic doctrine; and some of the Radical Protestants, notably the Congregationalists, adopted from the outset thoroughly democratic methods of church government. But these Radical Protestants were disliked and denounced almost as bitterly by the majority of sixteenth-century Protestants as by contemporary Catholics, and the original major forms of Protestantism—Lutheran, Anglican, and even Calvinist — were aristocratic, rather than democratic, in actual operation and influence. True it is that religious minori-

ties were inclined to resist the authority of a monarch or a class that sought to impose another faith upon them; and inasmuch as Calvinists constituted just such minorities in the Spanish Netherlands, in France, in Hungary, and in England they got the reputation, from their political agitations and revolts, of standing for the principle of democracy against that of autocracy. They did take a stand against autocracy, but whenever they succeeded in overthrowing a monarch, as in the Netherlands and Scotland (and later in England), they substituted for his regime a class government which would not nowadays be deemed democratic.

It is also now generally admitted that during the middle ages, under Catholic influence and auspices, many city-states had governed themselves quite democratically, while national states had evolved institutions of representative government, and that some of the very monastic orders which Protestants suppressed in the sixteenth century were still managing their own affairs as democratically as were contemporary Congregationalists. Besides, the opposition to monarchical absolutism was no monopoly of Calvinists; it was voiced by several eminent Catholics of the time, including the two Spanish Jesuits, Mariana and Suarez.

In time, as we know, there would be a widespread reaction throughout Europe against the absolutism of kings and princes, and Protestants, especially those of Calvinist and Radical antecedents, would play an important rôle in precipitating it in Scotland, England, and America. But in Europe the first large-scale experimentation with what we now think of as political democracy would be made in France, and not by Protestants. Indeed, the rise of modern democracy was to occur too late to be attributable directly to the religious unheaval of the sixteenth century, and when it should occur it would be less a reflection of Protestantism, or of Catholicism, than a political reflex of new economic conditions and novel intellectual interests.

In the meantime, the lot of the peasants—who constituted the vast majority of people in all European countries—was not a happy one, and there is now a consensus of scholarly opinion that the religious upheaval of the sixteenth century had direct and

unfortunate effect upon it. What the peasants gained from the diminution of ecclesiastical dues and taxes was more than offset by the increased exactions of monarchs and landlords. Many peasants were deprived of customary rights on their ancestral manors; the suppression of monasteries cut off the main source of charity for them; and an epidemic of state laws, enacted in the interests of the new capitalism, required them to work for regulated pittance wages, and sentenced them, if they turned "sturdy beggars," to virtual slavery. Moreover, the reduction in the number of religious holidays and the abolition of pilgrimages, while welcomed by employers, meant for employees a lengthening of the time for hard labor and a lessening of the opportunity for the recreation and quaint diversions which formerly had solaced such labor. It was apparent by the seventeenth century that, at least in Protestant countries, the peasants had exchanged oppressors and found themselves in a worse condition than before.

VI.

Certain words of caution must be said about all the foregoing "effects" of the religious upheaval of the sixteenth century. As generalizations of significant developments in that century, they are, I hope, decently objective and properly truthful; they are certainly set forth as such well-nigh unanimously at the present time by the more reputable historical specialists, Protestant, Catholic, and agnostic alike. But in detail and in emphasis there are as many differences of treatment of these generalizations as there are varieties of personality and training among historians. Furthermore, a very important caution must be observed in ascribing to the purely religious upheaval of the sixteenth century all the "effects" which have here been outlined. Religious upheaval was only one phenomenon of that century; it was preceded and accompanied by revolutionary exploration of oceans, discovery of distant lands, expansion of commerce, rise of capitalism, development of national consciousness and national monarchy, revival of classical learning and paganism, advance of natural science. All these phenomena were inextricably interwoven with the ecclesiastical revo-

lution of the sixteenth century, and we are well aware—and would have everyone else well aware—that what we have described as effects of the religious upheaval might be described as effects of the whole synthesis of sixteenth-century thought and action.

Finally, there remains to be noted one effect of the religious upheaval of the sixteenth century which, in political and social significance to our modern age, outweighs all the others. It is the impetus which the upheaval gave to "secularization," that is, to the process of transferring to lay states the direction and control of numerous activities which had previously been under the almost exclusive jurisdiction of the church. Specifically, "secularization" began to be applied in the sixteenth century, particularly in Protestant countries, not only to church lands and taxes but also in the domains of charity and education. In England, for example, when the state had confiscated the wealth of the Catholic Church and had suppressed all monastic establishments, it was found that mary charitable and educational institutions and the care of the poor, the infirm, and the aged could no longer be carried on in the traditional way, financed by the church, and attended to by monks. Consequently, the English state undertook to provide substitutes, and during the reign of Queen Elizabeth a series of parliamentary statutes made the state, rather than the church, the supreme arbiter of charity and education in England. It was enacted that, in place of bishops, church-wardens, and monks, lay justices of the peace and special "overseers of the poor" should dispense charity, raising funds by assessment of all householders, giving doles to the infirm, and putting the able-bodied poor to productive labor in local "work-houses." [5] By like enactment, more than a hundred schools were established and endowed under state auspices, to take the place of church schools which had been impoverished or closed. In the Lutheran states of Germany and Scandinavia, and in the Calvinist Netherlands and Scotland, similar steps were taken in respect of charity and education. The first Protestant school to be set up by lay, rather than ecclesiastical, authorities was founded

[5] The great English "Poor Law" was enacted in 1601, but many of its provisions were foreshadowed in statutes of 1563, 1572, 1576, and 1597.

by the city fathers of Magdeburg in 1524; in 1528 the Lutheran Elector of Saxony took over the general direction of all schools within his territories, and in 1559 the Lutheran duke of Württemberg did likewise.

In Catholic countries there was less secularization; the church here retained for at least two centuries longer the management of schools and charitable institutions. Even in Protestant countries secularization did not immediately imply a lessening of emphasis upon religion as a subject of instruction in schools or as a professed principle in the guidance of charitable institutions. Protestant states uniformly insisted, for at least two hundred years after the religious upheaval of the sixteenth century, that all teachers should be "pious and godly" communicants of their respective national churches and that the teaching of Bible and Protestant catechism was a basic function of all education.

Yet secularization had begun and was to continue on a scale ever more extensive and intensive. The state was increasingly to determine social and economic and educational policies, at first in Protestant lands and eventually in Catholic lands. The great wide realms of human activity lying between purely personal religion on the one hand and politics, sociology, economics, and science on the other,—realms which, though often disputed by church and state, had usually been ruled ultimately by the church—were now, in modern times, to be gradually appropriated by the state. For weal or for woe, the outcome has been that Christianity occupies in modern times no such superior position of political influence and social control as it held in the middle ages. The essentially secular character of modern history originated in various developments—especially in the religious upheaval—of the sixteenth century.

CARLTON J. H. HAYES.

THE CATHOLIC CHURCH IN CONTEMPORARY GERMANY.*

By the War and its consequences the position of the Church in Germany has both deteriorated and improved.

Changes in the Status of the Church. The provinces ceded by the Empire were either entirely or overwhelmingly Catholic. This changed the proportional strength of the Catholics very considerably. Before the War they numbered 36 percent of the total population, after the War barely 31 percent. The Center Party, which may be considered the parliamentary representation of the Catholics in the Reichstag, and which before the War had about a hundred, and with the Polish and Alsatian parties more than a hundred and twenty members, at present cannot expect to gather more than eighty-five, or at the most ninety under its banner. The financial inflation following the War, the reparation payments, the derangement of business, and other causes of distress and poverty affected the Catholics more than the non-Catholics, and thus had a disastrous effect upon Catholic institutions of all kinds. In consequence of the absence of the heads of the families during the War and later by the prolonged captivity, the younger generation had grown up rather unmanageable and self-willed and had imbibed much of the poison of exaggerated republicanism and infidel Socialism. In fact the War and its aftermaths resulted in a noticeable relaxation of the bonds of religion and morality. If at the present time, thirteen years later, religion can be said to be in a good condition, it is due to the watchfulness and incessant activity of the bishops, the intelligent and untiring efforts of a well trained priesthood, and to the selfsacrificing coöperation of volunteer battalions of the Catholic laity. The excellent organizations of pre-War times were not allowed to go to ruin. They were not only kept up but developed intensively and extensively. As a first remedy against the sad conditions caused by the War, the bishops had missions preached in almost every parish of the land, to

* Read at the Twelfth Annual Meeting of the American Catholic Historical Association, Minneapolis, December 28, 1931.

counteract religious indifference and arm the people against the fierce attacks of Socialism and allied tendencies.

On the other hand, the War and its consequences improved the legal and civic position of the Catholics. In the constitutional assembly at Weimar the Center Party, in spite of its small number, wielded a great influence for good. It was almost the only party that had a definite conception of the nature and duties of states and their members, and possessed a proportionately large number of able and industrious men, so that its influence was far beyond its numerical strength. The religious enactments of the new constitution are on the whole not unfavorable. The remnants of the *Kulturkampf* laws were thrown overboard, and similar laws will be impossible in the future. In particular the galling restrictions on the religious Orders are gone for the whole territory of the Reich. The appointment of the parish clergy, formerly hampered by governmental control, is entirely in the hands of the bishops. The ecclesiastical affairs of Bavaria are regulated by a new rather favorable concordat. The free state of Prussia, too, entered into a new agreement with Rome born of a genuine desire on the part of the government to assist in remedying some very undesirable conditions, which had been complained of for many decades. This agreement provided for the establishment of two new dioceses, raised two more bishops to the rank of archbishop, and organized some border lands into a special administrative district. The German hierarchy now counts seventeen bishops and six archbishops. The revenues of the Church to be paid by the State from confiscated Church property were increased. The bishops are to be chosen by the cathedral chapter from three candidates proposed by the Holy See.

Ecclesiastical Revenues. As the revenues of the Church were mentioned, a word may be in place to clear up the manner in which the Catholic Church in Prussia and other States of Germany is supported. In 1803, all the enormous property of the German bishoprics, cathedral chapters, and monasteries was confiscated and handed over to the secular princes, obliging them, however, to pay a decent revenue to the bishops and to take over

whatever obligations the monasteries had. Let it be stated here clearly that no parish property was taken away. At that time all parishes were endowed, that is, they possessed so much property, chiefly in agricultural land, that the parish required no other financial support. Parishes which then existed, still hold their old property. There is, therefore, still a goodly number of Catholic parishes, in which no collections are needed.

But it is different with the dioceses and the clergy of the cathedrals. They have no such endowments. The State has, however, recognized its duty to provide revenues for them. Though these are paid out yearly, it is easy to see that they are not salaries. These revenues do not come from the taxes of the people, but are a small part of the sums accruing to the State from the ecclesiastical possessions confiscated in 1803. In reality this money is the Church's own property.

However, when it becomes necessary to establish new parishes the government contributes no money from the confiscated Church property. In such cases the people must help themselves. This they do either by collections and other voluntary contributions, or by a church tax. Certain parish committees, consisting of ten or more representatives, may impose a tax, to be expressed in a percentage of some state tax. When this is done, the state tax commission of the district is informed, and it determines the amount to be paid by each member of the parish and puts it on the tax bill. There is then not much preaching of money. Nor have the rich parishioners a chance to get by with a smaller percentage than the poorer classes. As already stated these conditions vary greatly. But our explanation applies chiefly to the two largest States, Prussia and Bavaria.

The Center Party. This is perhaps the best place to introduce the Center Party, which in our American papers is commonly called "the clericals". The Center Party was founded in 1871, when the first signs of the approaching *Kulturkampf* began to appear. It is really not a strictly Catholic party. It stands for equality of all before the law, for justice to all classes of people and also to all denominations and for the promotion of all efforts

which tend toward general welfare, especially the right relation between employers and employees. These demands are inspired by positive Christianity. Following the lead of Bishop von Ketteler the party worked for the amelioration of the lot of the laboring classes nearly two decades before Pope Leo XIII issued his great labor Encyclical, which in fact sounded like a solemn approval of the Centrists's program. It is evident that every sincere Christian can subscribe to such a platform. In the beginning the party always counted some Protestants in its ranks. At present only Catholics belong to it. But its strength is unfortunately not commensurate to the number of Catholics in the Reich. Many Catholics do not approve of its decidedly republican attitude; others find fault with its practice of combining occasionally with other parties for the purpose of securing the passage of desirable measures. Soon after the War a split occurred in the party. The Bavarian members separated themselves from the rest and formed a distinct party. On all matters touching religion they always vote with the Center, and the other points of difference have so much vanished out of sight that a reunion is only a question of time.

The Kirchliches Handbuch. The compilation of such a survey as is attempted in this paper is greatly facilitated by an annual publication issued by the German Catholics under the direction of the bishops. It is the *Kirchliches Handbuch* (ecclesiastical handbook) which, started in 1907, has appeared regularly with the exception of several years during the War and once during the present depression. Volume 17 is for the year 1930-31. It is issued by a Central Bureau for Ecclesiastical Statistics, which has its office in Cologne. With its regular appearance and copious information the *Handbook* has become a permanent feature of German Catholic life. It deserves a few words of description. Some of its sections bear resemblance to our *Catholic Directory.* Its first part, like the first part of the *Catholic Directory,* gives the organization of the Church at large, *i. e.* the Roman authorities and congregations. But it lists also the papal nuncios in the various capitals and the diplomatic representatives of the

secular powers with the Holy See; part two gives the German dioceses, with their bishops and officials, like the first paragraphs in the sections on the individual dioceses in the *Catholic Directory*. There is no enumeration of parishes, since another publication called *Schematismus*, issued by each diocese individually, takes care of that very minutely. One part reproduces and discusses the latest decrees and utterances of the Holy See and such new secular laws and regulations as bear on the Church and the religious character of the schools. The most extensive chapter is that on the organizations to which we shall have to refer frequently.

The last fifty or sixty pages are covered by tables in which an astonishingly large amount of statistical material is represented. The data are classified under some thirty heads, such as the number of parishes and quasi-parishes, and of parish clergy; of priests occupied in schools or institutions; Catholic and non-Catholic population; civil marriages of Catholics (obligatory in Germany) and Catholic marriages; mixed marriages; births and baptisms of children of Catholic couples, of mixed couples, of Catholic unmarried mothers; Catholic burials; total number of Communions; Communions outside of parish churches; and Easter Communions. These data are shown as applying not only to the several dioceses but to each and all deaneries, some five hundred in number.

Two causes facilitate the compilation of these countless data. One is the fact that the secular census not only gives the number of civil marriages, births, and deaths, but in each case indicates the religion of the persons concerned. The second cause is the evident willingness on the part of the entire clergy to coöperate with the endeavors of the Catholic Statistical Institute. The priests seem to realize the advantages accruing from this publication. In the latest volume the compiler concludes his short introduction to these tables with the words: "And now let the figures speak. And may the incessant labor of the clergy, which stands behind these figures, be an inspiration to new joyful endeavors for the benefit of the souls of our Catholic people." To this part also we shall have to revert in another section of this paper.

The St. Boniface Society. One of the most difficult problems facing German Catholics is the care of the *diaspora,* that is of those districts where few Catholics are living amid large Protestant populations. In the beginning of the nineteenth century such districts were rare. The several sections of the German lands were either compactly Catholic or compactly Protestant; and, where the religion was mixed, as for instance in the Palatinate, some provision had been made for Catholics. In the nineteenth century industrialism and other conditions caused Catholics to move into Protestant regions in ever increasing numbers. Most of these Catholics were poor. They had no churches or priests or schools for their children. Since 1849 the *Boniface Society,* founded by Count Stolberg, has come to the aid of these *diaspora* Catholics, by soliciting prayers and alms for them. From alms collected in the Catholic districts the *Boniface Society* assists in building modest churches and sees to it that priests either travel from place to place and look after the scattered Catholics, or that parishes are erected in suitable places. Wherever possible schools with Catholic teachers are started and even Catholic orphan asylums and hospitals arise. One remarkable institution is the First Communion Homes, where children are kept for some weeks as boarders to be prepared for the greatest spiritual day of their lives. The money collected since its foundation, about $36,200,000, has been distributed among 4500 *diaspora* centers. The Society has a special auxiliary organization which collects stamps, tinfoil, and similar articles, and in 1929 gathered the sum of $35,000, which went to the support of the First Communion Homes. Numerous ladies' sodalities form sewing circles, to make clothes for the poor children and sacred vestments for the churches and chapels, all of which represents an annual outlay of about $20,000. Thousands of better situated priests impose a specified tax on themselves to assist their poor confrères in these districts. There are auxiliary societies of children and of students in higher schools and a very flourishing Academic Union of graduate university students, for the gathering of small sums, although their chief purpose is the training of young minds in generous

support of ecclesiastical enterprises and imparting to them a practical knowledge of the needs of the *diaspora*. Since the War there is a branch office of the Boniface Society in New York, and the home organization gratefully recognizes the generous support received during this period from the Catholics of the United States. Without this American support a great part of its institutions would not be able to exist.

Foreign Missions. One of the remarkable features of Catholic life in Germany is enthusiasm for the Foreign Missions. Before Germany embarked on its colonial policy, there existed societies for the support of the Missions. Several missionary Orders, too, chief among them the Society of the Divine Word, took care of districts in pagan lands. But the acquisition of colonies by the Fatherland gave a new impetus to all missionary efforts. A landmark in the development of missionary endeavors was the National Catholic Congress of 1909. In an eloquent address Prince Aloysius Loewenstein appealed to his Catholic countrymen to devote more time to this noble purpose. Rarely has a single speech produced more abundant fruit. The appeal evidently found the public mind well prepared, and the problem was taken up by all classes with great enthusiasm. New popular local societies began to contribute regularly to the expenses of the Missions. Many "Mission Fests", large and small, fostered and spread the general enthusiasm. The subscriptions to the popular Mission periodicals increased by leaps and bounds. Most of these monthlies or quarterlies are not confined to the news from the Mission field but carry articles of a more scientific character, relating the cultural conditions and history of the peoples among which the missionaries are laboring. In the University of Münster a chair for Mission Science has been erected. A quarterly Review soon served the same purpose. Scientific courses, given in all parts of the country, deepened and widened the knowledge of the history, the character, the inherent difficulties, and the concommitant requirements of missionary endeavor. This scientific viewpoint is one of the causes for the spread of the popular movement and the co-

öperation of the educated classes, and at the same time marks a true progress in Apostolic methods.

The results of these efforts were not small. When the War broke out the German organizations counted 205,000 converts in the German colonies, and 383,000 in non-German pagan districts. During the War this sturdy stream of enthusiasm continued for several years unabated, nay, with even increasing force. The contributions of the Society of the Holy Child, which is very popular in Germany, increased from 1,400,000 marks in 1914 to nearly two million marks in 1917. But the Peace of Versailles brought a sad disappointment. The colonies were placed under French or English or Belgian mandates, with the result that hundreds of German missionaries, Brothers, and Sisters were expelled. They returned to Germany and crowded the houses of their organizations, not knowing where to put their hand to the plow again. Starvation stalked through the land. The terrible depreciation of money destroyed mercilessly what funds had been collected. It is little wonder that the missionary movement languished for several years. About 1925, however, the English and French governments somewhat relaxed their policy of exclusion, and when conditions at home had become more nearly normal, the old ardor for missionary zeal gradually revived. All the former scientific and popular methods of spreading the idea of the propagation of the Faith were soon in full swing again. New fields were assigned to the German apostles, but the number of converts under their care is not one-half of what it was before the War. What the present years of depression and distress will bring no one can tell.

The Organizations of Catholic Germany. In the Catholic life of Germany organizations play an unusually important part, and the picture we are to draw would lack very essential lines unless we devoted a considerable fraction of this paper to the *Vereine, Verbände, Verbindungen, Bünde, Gesellschaften,* and *Arbeitsgemeinschaften* which flourish in the Fatherland. The brief descriptions and reports of the principal ones cover about a hundred pages in the *Kirchliches Handbuch.* There are societies of mothers, priests, priests' housekeepers, artisans, master crafts-

men, rural laborers, young merchants and office workers, store clerks, waiters in hotels and restaurants, school teachers, prison chaplains; societies as we have just seen for the support of foreign missions; societies for the aid of discharged prisoners, and for the protection of traveling girls. We select only a few of the most characteristic ones to explain their purpose and methods of action.

a) *Organization of Students and for Students.* The German Catholics are unable, for the present at least, to establish a Catholic University. So they do the next best thing. They try efficiently to keep hold of the Catholic graduate students during their university years by uniting them in student societies; these, though varying greatly in order to suit various characters and tastes, have the same essential religious features. All insist on the fulfilment of the Sunday duties, recommend the frequent reception of the Sacraments and the participation in spiritual retreats, inaugurate lecture courses on apologetic and similar subjects. Most of these societies assist in a body at Corpus Christi processions. Each has its periodical, and these papers are on the whole well edited and well patronized. The figures of membership show that ninety per cent. of the 23,000 Catholic university students belong to the one or other of these bodies. After leaving the university and entering upon the practice of their vocation most of them remain in touch with their organization under the title of *Alte Herren* (Alumni) and assist their younger brethren by their example, advice, and aid in various forms. All these societies of university students are affiliated with the *Akademische Bonifatius-Einigung* which is both an auxiliary to the St. Boniface Society and an organization for the general promotion of religious life. It inaugurates religious training courses, "religious circles", and educational journeys into the territory of the *diaspora,* and has established a sort of theological university for laymen. The students of undergraduate schools have their own societies. Two should be mentioned, *Quickborn* (Fountain of Life), and *Neudeutschland* (New Germany), with 33,000 and 16,000 members, respectively. Both are well organized under priestly directors and each has several periodicals accommodated to the capacity and tastes of its members. Both participate heartily in the movement for retreats and the liturgical movement, besides laying stress upon physical exercise. They provide for vacation homes among the hills or on the sea shore and send their members on long hiking tours.

There are societies, chiefly of laymen, which endeavor to assist poorer students during their stay at the educational institutions. The oldest and probably most important of them is the *Albertus-Magnus-Verein,* which,

however, excludes students of theology. The same purpose is pursued for women students by the *Hildegardis-Verein.* Both these societies grant their support in the shape of money. A third organization, called *Caritas für Akademiker,* makes it its aim to take care of the actual needs of students somewhat according to the methods of the St. Vincent de Paul conferences. They provide better spiritual facilities for the Catholic students of smaller universities, assist poor students in case of sickness, in finding suitable lodgings, or in opportunities of needful recreation.

Nearly twenty years ago (1913) a number of societies of university graduates, *i. e.* professional men, combined into a federation called the *Katholische Akademiker-Verband,* a very active organization of 14,000 members, which endeavors to promote the Catholic *Weltanschauung* by numerous large and small lecture meetings, by periodicals and other publications, and last but not least by their own example and the apostolic activity of the individual members. Its special object is the discussion from the Catholic standpoint of burning questions of the day, and the propagation of the retreat movement and of sound piety based on the liturgy of the Church.

This leads us to the great learned society of Catholic Germany, the *Goerres-Gesellschaft.* The Goerres Society is named after the great champion of the Catholic cause who in the middle of the last century raised his voice so eloquently for the liberty of the Church. It is a body of some 5,000 members banded together for the promotion of scientific study among Catholics. Its record indeed is an admirable one, and consists of a long list of highly scientific publications. It has issued the several editions of the scholarly *Staatslexikon,* an exhaustive encyclopedia in five volumes of social and political science, economics, and the theory and practice of government. It has undertaken the publication of the authentic *Acts of the Council of Trent,* now in its twelfth volume. It maintains historical institutes in Rome and Jerusalem and a similar home of learning in Madrid. Fifty volumes have appeared of its *Historisches Jahrbuch.* It grants stipends and other helps to promising young men especially for original historical research, in order to assist rising young Catholic scholars. Similar in scope as the *Goerres-Gesellschaft* is the *Leo-Gesellschaft* in Austria, which looks back upon forty years of successful activity. Unlike its German sister it lays more stress upon propaganda by word of mouth. Hence its extensive lecture service on subjects chosen from sociology, philosophy, pedagogy, history, arts, and natural sciences. But it also has to its credit a long array of learned and popular volumes on almost all branches of human knowledge, which without its able direction and liberal subsidies could never have appeared. In spite of the poor financial condition of the little country it carries on its work to a remarkable degree.

b) *Volksverein.* The need of a more vigorous instruction of the Catholic population against the fallacies of Socialism is the reason of the existence of the *Volksverein,* "The People's Society", a well organized union of some 500,000 members of all classes, chiefly of workingmen. It is not a federation of societies, though the members form local, regional and diocesan units. Its headquarters at München-Gladbach (Rhineland) are a combination of administrative offices with study rooms for writers, lecture halls for teachers on social and apologetic science, a library of some 80,000 volumes, a commodious reading room, the sanctums of the editors of several periodicals, and a well equipped printing establishment. The 500,000 members are individually kept in touch with headquarters by local officials, *Vertrauensmänner,* who six times a year put one of the society's pamphlets personally into the hands of every member. Some 200 million pamphlets, leaflets, and books have been distributed by the People's Society since 1890, when at the suggestion of Windthorst it began its work.

Literature is a chief instrument of the *Volksverein* for the social and apologetic instruction of the people. But propaganda by word of mouth is another. Astonishingly great is the number of assemblies held year after year. During the year 1930-31 the headquarters and its supreme branches supplied speakers to 4500 local units, and in still more cases the units provided their own speakers. Needless to say papal utterances form the backbone of all discussions. Special conferences for the study of social and apologetic questions are held for priests, and for leading men of the different occupational classes. Of late the *Volksverein* has vigorously endeavored to counteract the *Landflucht,* or the tendency of country people to move into the cities. Its aims is the renovation of village life in the Catholic spirit. A crusade, started for this purpose, reached no less than 15,000 farmers in one year, not counting the participants of the 150 conferences for the training of rural leaders.

The headquarters at München-Gladbach are a beehive of activity. Men from all parts of Germany and other countries flock together for conferences of several days or several weeks, or for longer courses on special subjects and on special problems. Without having the title, it is a university of a very honorable standing. But all this brisk labor could not be as efficient and as telling on the Catholic population, were it not for the multitude of volunteer workers in the country at large. In fact the *Kleinarbeit* carried on in city and village as well as in the branch meetings of other societies, is the aim and purpose of all the work persistently and industriously pursued by this central administration, which supplies the units in the field with suggestions, direction, and information for their procedure. If the socialists of all classes have found the Catholic districts impregnable against their doctrines, it can hardly be questioned that

this is to a very great extent the effect of the untiring activity of the *Volksverein.*

c) *Gesellenverein.* In 1845, Father Adolph Kolping founded the first Catholic *Gesellenverein,* a society of young artisans, to safeguard them from the dangers of youth and the perils of their travels, to give them religious assistance, and to provide for them chances of further instruction in useful branches of knowledge. The society now enrolls 128,000 active members, divided in 2000 sections; its organ, the *Kolpingblatt,* has an edition of 108,000. It maintains 430 "Journeymen's Homes", which may be compared with the institutions of the Y. M. C. A. These houses provide lodgings for traveling workers, have school rooms for instruction, and halls for lectures or recreation. In 1929, they granted 220,000 free night lodgings and distributed 402,000 free meals. They assist the traveling young man to find employment, and inspect the places where their charges are going to work.

d) *The Caritas-Verband.* Perhaps the grandest achievement of the German Catholics is the *Caritas-Verband,* a confederation of all societies and institutions which are active in the field of Catholic charity in Germany. Besides the members thus indirectly affiliated with it, there is a considerable number of members joining it directly and not through membership in another charitable organization, the total of all members being 600,000. The central administration is located at Freiburg in Breisgau, with secondary headquarters at Munich and Berlin. Each diocese has its branch organization which supervises, supports, and directs the charitable agencies of that part of the Church and if necessary starts charitable action under its own direct control. Though all these branches are under the management of the central office at Freiburg, they are supposed to take care individually of the needs of each place and district and to proceed by using their own means or by obtaining aid from other Catholic or non-Catholic agencies. Thus the Berlin secondary headquarters for several years assisted the numerous German Russian refugees. Under papal direction a special section was created under the title, *Papal Assistance Committee for Russians in Germany.* It received liberal assistance from the Near East Welfare Association and from the Holy Father. The central bureau of the *Caritas-Verband* is more like a university where all the questions of Catholic charity are studied both theoretically and practically, with a preponderance, however, so it seems, on the practical side. A number of set courses are offered, lasting from a semester to two years in length, on the various phases of charity, and differentiated according to the character and needs of persons occupied in the field. Most of these courses lead to state certificates. A special school is opened for chaplains, physicians, and officials of hospitals. An office for statisticians not

only cares for the tabulation and discussion of the charitable actions of the affiliated societies and of the results of new researches, but also manages a variety of enterprises which require extensive and specially accurate bookkeeping. There are among others a section for the Catholic science of charity and one for the protection of dependent children. This latter section is in constant correspondence with the local societies, agencies and institutions which are engaged in the care of delinquent children. It devotes special attention to securing Catholic guardians for Catholic orphans, and offers study courses for questions of guardianship. This section studies the laws referring to this field and points out the legal means which might be useful to reach results. It keeps a watch on the legislatures and tries to prevent unfavorable enactments and to avert the progress of the control of charity by the State, which is a menace wherever the socialists or communists have influence. A similar department surveys and assists the activity of those societies which support families financially or morally endangered, or which care for mothers in critical times. A library of 50,000 volumes is at the disposal of these committees, of the teachers in the schools, and of all those interested in charity. The central bureau issues publications on the subject of charity both theoretical and practical, and has a department for camera slides and moving pictures. In consequence of its influence an Institute for the science of Catholic charity is now attached to the theological faculty of the Freiburg University.

The diocesan branches of the *Caritas-Verband* hold a similar position to the organizations of their respective dioceses, though their activity naturally is far more directly practical than that of the central bureau at Freiburg. In reviewing the condensed reports of these branches, one notices a great variety of purposes brought about partly by the special needs of different localities, and partly by the historical development of charitable action. In these organizations the most elementary kind of charity, judicious almsgiving, is prominent, though the care for mothers, for young men and women and young children assumes a large proportion in the reports. Individual societies work for children's recreational homes, for convalescent children and mothers, for poor families with many children, for crippled children, for tubercular children and adults, and for poor sick persons in their homes. There are numerous hospitals (numerous because many of them are small and situated in country places, to accommodate the rural population); and the Vincent de Paul conferences, which are far spread, attend to a great deal of this work. Very numerous and enterprising are the St. Elizabeth societies of women, which are modeled upon the type of the Vincent de Paul conferences. The Francis-Regis Societies, which have been adopted from France after Germany introduced civil marriage, try to rectify invalid marriages, to

assist in securing the necessary papers and testimonials, and see that the children are baptized and sent to Catholic schools, though this is also very extensively done by other organizations. The members of the Third Order of St. Francis exert an incredibly large influence in all the fields of charity. And there are schools and courses of lectures everywhere for the training of the workers.

The short descriptions of these charitable societies in the compact reports of their activities cover forty pages in the *Kirchliches Handbuch*. Then follow other organizations working for the direct assistance of parish priests and parish interests or for the promotion of priestly vocations and the assistance of the rural poor. Catholic employment bureaus and societies for the protection of girls form each a close network over the whole land.

Of the several other such federations of societies we mention only those embracing the organizations of young men and women. The *Katholische Jungmänner-Verband Deutschlands* has a membership of 387,000 young men, and the *Zentral-Verband der Katholischen Jungfrauen-Vereinigungen Deutschlands* counts 780,000 girls within its ranks. Both these federations together with several others, nearly all with tens of thousands of members, are again consolidated in the *Katholische Jugend Deutschlands*, a central organization with about a million and a half young Catholics of both sexes. The headquarters of these three *Verbände* are located at Düsseldorf, and like those of the *Caritas-Verband* and the *Volksverein* are the home of theoretical and practical studies.

General Characteristics of the German Catholic Societies. This may be the place to point out some peculiar features of the German method of organization. In the *Volksverein* and *Gesellenverein* there are large societies in which, though they are divided into sections, every member is directly affiliated to the supreme administration. The *Caritas-Verband* is essentially a federation of societies and branches, most of the individual members belong to it through an affiliated organization. Another method of combining several organizations which pursue similar purposes, is the *Arbeitsgemeinschaft*, or Labor Group. The individual societies agree to send delegates at regular intervals to a conference in which common interests and aims and the methods of procedure are discussed with a view to arrive at a more perfect understanding of the conditions common to all and also to prevent duplication of effort. The plan of the *Verband* and the

Arbeitsgemeinschaft is commonly followed in all the Catholic organizations in Germany.

Another feature of the organized activity of these Catholic societies is the practice of arranging lectures and other more systematized means of spreading Catholic information. We have seen that the *Volksverein* alone has inaugurated some ten thousand assemblies with one or two or more lectures on social or apologetic questions. The *Caritas-Verband* and its branches maintain an equally brisk activity in lectures on Catholic charity with its many problems and achievements. More important probably, though attracting less attention in public, are the schools—schools of real university rank, and schools in the elements of the doctrine the respective society represents; schools for priests and ambitious laymen and members of the Sisterhoods; schools of several daily lessons for three days and of extended courses for a month or several years; schools for the leaders of the crowds, for the officials of hospitals including the chaplains, doctors, and administrators; schools on general Catholic principles and on particular problems of the day or on peculiar tasks of individual institutions. We should mention also the stress laid everywhere on the spiritual aspect of life. In the constitutions the provision that the society's activity is to be pursued for the purpose of realizing in the members the principles of their Catholic Faith is common, and where it does not appear in so many words, the whole tendency of the society is orientated in that direction. Not rarely the constitutions expressly recommend spiritual retreats or the practice of liturgical devotion. Finally there are the periodicals. Nearly each of the larger unions of Catholics publishes its own weekly or monthly or quarterly to keep its members informed of what happens within the ranks, to outline methods for the various phases and features of the common activity, to discuss questions and problems which arise, and to unfold the Catholic doctrine on which the whole activity is based. The organs of the great *Verbände* and *Arbeitsgemeinschaften* are literary publications of a high class, those of the smaller societies being more directly aimed at the work in hand.

Problems. With this elaborate machinery of societies, federations, and conferences German Catholics endeavor to solve the serious problems which are before them and to fight the mighty hostile powers which oppose the Church in their land. One of these problems we have already seen: the Catholics of the *diaspora,* which is successfully handled by the vigorous St. Boniface Society and its several branches. Another problem is the unrelenting opposition of Protestantism through the Evangelical Alliance. The number of believing Protestants, for instance, orthodox Lutherans, is very small; but all those who go in any way by the name of Protestant persist in their attacks on anything that comes from Rome, and take hold of every weakness, of every unfortunate happening which may occur in Catholic circles in and out of Germany. One of its most effective weapons is the promotion of mixed marriages, which harm the Church not only by the apostasy of many of the children but also by the fact that mixed marriages are remarkable for their small number of offspring. Until post-war times these losses, though not insignificant, did not prevent the regular increase of the Catholic population, nor are they now the worst obstacle in its growth. Much more dangerous are the modern enemies, the several classes of Socialism, namely, Communism, Social Democracy, and National Democracy, which especially in hard times deceive the common people by their denunciations and glittering promises. In numberless meetings and in private intercourse they talk boldly against God and scatter their leaflets and pamphlets broadcast. They particularly aim at the young, even young children. It is for this reason that the *Volksverein,* which was originally founded against social evils, expressly put the teaching of popular apologetics upon its program. Probably the principal means the Catholic body at large uses against these enemies is the well developed Catholic press.

In spite of all defensive measures, however, it cannot be doubted that these enemies cause no little damage to the Catholic body. The apostasies, as they appear from the reports of the census, amounted, in 1929, to 40,000, while the number of converts was only 8762. Judging from a comparison of the record of births

with the record of baptisms, the loss by mixed marriages alone was about 40,000 in 1928. Both these causes together, therefore, result in a yearly loss of more than 70,000 souls for the Church of Germany. This is certainly deplorable enough. But if there were no other cause, it would not affect very noticeably the yearly increase in numbers. In former times the number of German Catholics grew every year by several hundred thousand. But gradually another influence set it, the curse of *race suicide*. Long before the War it had appeared in the non-Catholic districts in increasing force and had begun to show in the Catholic regions. But even after the War, the increase of the Catholic population went on, though in diminishing percentages. As late as 1928, there was among the Catholics of Prussia a surplus of births over deaths of 118,408, although in view of the economic crisis this is a very creditable showing. After 1928, there seems to have been a considerable and rapid decline, because the *Kirchliches Handbuch* in estimating the total number of the Catholic population of Germany gives for the year 1928: 20,773,456, and for the year 1929, about 600 less. These figures are estimates; but if there is an increase for 1929, it is not likely to equal that of 1928. In other words, Catholic Germany is very near the time when birth rate and death rate are equal in its ranks. Steps have been taken against this eventuality. A movement among the charity societies is on foot to give extra support to families with many children, and the State grants tax reduction to the heads of such households. Religion alone can retard and stop its progress. The present economic conditions, which in many German circles amount to misery, are not favorable to a crusade against this evil. Yet other facts, which we shall consider later on, will we believe justify the conclusion that although the conditions of the country may for some time form a seemingly unsurmountable obstacle, Catholic Germany has good reason to hope for success in its struggle against the evil of race suicide.

Let us now look at another vital problem with which the German Catholics are confronted: the School Problem. Under conditions vastly different from ours, our German brethren have to

fight for the religious character of their schools and teachers in order to secure the heirloom of Catholic Faith to their offspring. For this purpose they have created another organization—the *Katholische Schul-Organization* with headquarters at Düsseldorf.

This body assists Catholic municipalities large and small in obtaining their rights concerning schools and teachers by giving legal advice or making practical proposals for the solution of difficulties. Above all it voices the Catholic educational principles before the public and the educational offices and ministries of the Reich and the individual states. It issues two notable educational periodicals which enjoy the best reputation, and when necessary it appears in the field with other publications. It is frequently consulted by the secular authorities on general and particular questions of education. In the Constitutional Assembly at Weimar, in 1919, the Center Party, as stated elsewhere, succeeded in having the Constitution shaped in such a way that on the whole it is not unfavorable to the life and development of the Catholic Faith. However, the provisions concerning the school, as finally passed, did not satisfy its desires. The Constitution indeed prescribes denominational schools according to the demands of the parents, and in case of doubt the parents are expressly to be consulted; but in practice this leads to complications. Nor are the parents always given a chance to express their preference. The matter was to be determined by a special school law. An attempt, made in 1927, to enact such legislation failed. And in the present constellation of political parties there is no prospect that another attempt will be successful. The Catholics therefore prefer meanwhile to leave the question alone and to utilize to the full the legal means they actually possess. But the existing indefiniteness is fruitful of much annoyance and gives the Catholic School Organization many questions to discuss and numerous entanglements to unravel.

The Catholic Press. This important subject, which has been alluded to in several places, can not unfortunately be given the treatment it deserves. The *Katholische Literatur-Kalender* of 1926 furnishes the names of the Catholic dailies; the prominent

ones number twenty-two. The subscribers to eleven of these amount to 265,000, and the most powerful ones are not among these eleven. Thirty pages of the *Katholische Literatur-Kalender,* closely printed, are filled with titles of and information about the Catholic periodicals, which are classed under no less than thirty headings. There are for instance twenty-eight periodicals on theology; nineteen on pedagogy; eight on history; nine on sacred music; fourteen for sodalities; fifty-two for Foreign Missions; eighty for young people, including twenty for children; and seventy-eight similar to our Sunday papers.

It is interesting to know that Germany has 197 Catholic publishing houses, that is, firms which will refuse to print or issue anything objectionable to the Church.

Several organizations have for their purpose the spread of good literature. The largest of them is the *Borromaeus-Verein,* the Society of St. Charles Borromeo. Its aim is both the establishment of Catholic loan libraries and the building up of libraries in the homes of the people. According to the amount of his membership fee, every member yearly selects one or several books from a list furnished to him. Local branches to the number of 5400 maintain as many Catholic libraries, especially in smaller localities. At the present time these contain more than four million books, and recently had a circulation of eight million volumes. The society publishes several periodicals on library science and bibliography and keeps a system of library schools for the benefit of its 15,000 volunteer attendants.

Practice of Religion. The little that has been said so far about Catholic organizations, the *Vereine, Bünde, Verbände, Gesellschaften, Arbeitsgemeinschaften, Vereinigungen,* etc., with their distribution of literature, collection of contributions and other alms, gathering of postage stamps, cigar ends, and old clothes, has left in us the impression that large numbers of scientific workers and administrative officials are necessary to keep that complicated and yet well articulated world agoing and progressing. Let us hope that those who give their whole time to this activity are drawing a decent salary. The overwhelming majority are cer-

tainly volunteer workers who contribute their labor gratis. But paid or unpaid, all this work is inspired by charity, the greatest of Christian virtues, the virtue by which Christ recognizes those who are really his disciples. Behind the dry figures of the reports of these devoted bands there lies hidden a truly astonishing amount of this Christian virtue of supernatural charity. Without doubt these countless acts of charity draw down upon the workers themselves and upon the Catholic population an abundance of heavenly graces and blessings, and will help efficaciously to stop the spread of pernicious customs, as indeed they have already assisted the Church successfully in holding its own against powerful adverse influences:

a) *Spiritual Retreats.* One of the efficient means to promote a genuinely Catholic spirit is no doubt the practice of spiritual retreats which are extensively applied in the Germany of to-day. Germany has more than seventy retreat houses, namely, homes which have no other purpose but to harbor those who wish to go through the spiritual exercises in the so-called closed retreats. Besides these a great number of other institutions, such as boarding schools, convents, recreation homes, etc., accommodate retreatants for a limited time during the year. Closed retreats are given for all classes of people, including soldiers. During the last year, one retreat house of Berlin saw 2000 retreatants within its walls. The whole number of men, women, and young people who go through this renewal of spiritual fervor amounts to more than a hundred thousand a year, and it is noted with gratification that the number of the men and young men is rapidly on the increase. This total of course does not include the religious of either sex or those who participate in the "open retreats" given in parish churches and institutions in the manner of missions. Most dioceses have their own diocesan secretary for retreats, and these secretaries meet yearly in connection with the National Catholic Congress for a day of conference and consultation. For many years three separate assemblies take place at the Catholic Congresses for the sole purpose of retreat propaganda. National conventions of retreat masters have met several times and conventions on a smaller scale are held frequently. Retreat leagues of laymen and lay women are spread over the whole country and keep alive the spirit conceived in the days of holy retirement; and these by personal contact or public addresses pass on to others the knowledge of this unique experience. Books and booklets abound both for retreatants and retreat masters, and two periodicals repeat regularly their message of its purpose. In close connection with the retreat move-

ment goes the inculcation of frequent communion. About 750,000 men, a million young people of both sexes, and a million of adult women, have expressly pledged themselves to receive communion at least once a month, and no doubt many of these receive much more frequently. Nor are these nearly three million the only ones who practice frequent communion.

b) *Liturgical Movement.* We must not omit the strong and ever increasing expansion and force of the *Liturgical Movement.* "Prayer in the spirit of the Church," "Piety in connection with the Church," "Prayer in the words of the Church,"—these are watchwords met with everywhere in the religious literature of Germany. The Benedictine Fathers are the chief though not the only promoters of this special feature of piety. The movement is furthered by word and writing, by various editions of the Missal in Latin and German, each edition serving a different purpose, and by popular and learned explanations of Church ceremonies. Travelers in Germany have expressed their surprise at the large number of people who when hearing Mass, use Missals instead of other prayer books. In Germany it goes without saying that liturgical societies have been founded. Other societies, too, frequently mention the promotion of the liturgical movement as one of their objects.

c) *Pilgrimages.* Age-long traditions draw the German Catholics to their places of pilgrimage. Nearly every larger Catholic district has one or several shrines, usually of the Blessed Mother of God, which have been the goal of the pious wanderings of generation after generation. In modern times the custom of pilgrimages has been strongly on the increase. Whenever one of the larger conventions of Catholics takes place in the neighborhood of such a sanctuary, a pilgrimage to it is commonly part of the program. The total number of pilgrims is surprisingly large. Altötting in the South and Kevelaer in the North alone are visited year after year by nearly a million, and the pilgrims who frequent the less famous places or Lourdes in France, or the sanctuaries of the neighboring countries of Switzerland and Austria may amount to another million. Peace and happiness of soul, true penance, confidence for the future life, and religious enthusiasm, which are the fruit of these pilgrimages, are well known to those who have had the good fortune to witness the scenes at these places. Let us hope that Catholic Germany will ever preserve the precious heirloom it possesses in its shrines and pilgrimages.

d) *Holy Communion—Easter Communion.* The *Kirchliches Handbuch* draws for us a very accurate picture of the use of the greatest means of salvation and piety, the participation in the sacraments, especially the reception of Holy Communion. How detailed this picture is I shall show by giving the data for the deanery in which I myself was born. In the year 1929, the deanery of Arnsberg had 40,000 Catholics and 5,000 non-

Catholics. During that year 322 Catholic and 18 mixed marriages took place. One Catholic marriage and eight mixed ones remained without the blessing of the Church. There were born 838 children of Catholic couples and 23 of mixed couples, besides 22 illegitimate children. All these children with the exception of one child of a Catholic couple and six of mixed couples were baptized. 421 Catholics died during this time, and all received a Catholic burial. The number of Communions amounted to 440,799, of which 67,000 were received in monastic and other institutions. 26,503 Catholics received their Easter Communion. In this manner all the deaneries of all Germany figure in the statistical tables. The very last item, however, attracts our attention. In all sections of Germany the number of Easter Communions is considerably smaller than the total number of Catholics. But the difference is not so great as the figures would indicate. In this total of the Catholics are included the children who have not yet received their First Communion. The compiler of the tables assures us that the number of these children amounts to some fifteen percent of the whole, which is made even more probable by the fact that the mortality among infants is much greater than among the adults, and that consequently the numerical size of the first years of life is considerably greater than the yearly classes of the adults. He also reminds us that the counting of the Easter Communion is a rather difficult task and will probably nowhere lead to exact results. To return to the deanery of Arnsberg. It would follow that after deducting the 15 percent there would still remain about 15 percent of adults who did not fulfill their Easter duty. This certainly is a large number of neglectful Catholics. And I personally knowing the character of that little district, at least of fifty years ago, can hardly believe that the counting is even approximately correct. And yet these figures have been submitted by the pastors themselves. So we must let them stand as they are, with their full deplorable significance. For other districts which are much more strongly mixed the figures are of course much lower. In the Protestant city of Bremen not even one third of the 25,000 Catholics fulfil their Easter duty, and the fifteen percent for the children does not change the situation materially. The percentage of Easter Communions for the whole Empire in the year 1924 was 57 percent. No doubt these figures cause much grief and sorrow to the clergy. To explain them we should bear in mind that in the years after the War, the ranks of the priests were badly thinned, with little prospect of being soon replenished. Though the priests had not served as soldiers, many of them had served and fallen as chaplains. All the seminarians had been drafted and long were the lists of those who did not return. Then came the deflation which destroyed what endowments there were of the seminaries and preparatory schools, and made it hard for the impoverished population to supply the means to run them in a satisfactory

manner. With all this went the demoralization which extended to the remotest mountain villages. So gloomy was the outlook that men envisaged a time not too far distant when Germany would need missionaries from abroad. Happily these fears have not been realized. For many years indeed the *Kirchliches Handbuch* had to report not only that the number of priests remained stationary or even decreased slightly, but also that the students of theology were not numerous enough to justify the expectations of the necessary increase among the clergy. There are still too few priests. The later issues of the *Handbuch*, however, report a slow but steady increase of theological students, and the very latest, of 1930-31, states that the present student body of the theological faculties warrants the hope that in the course of several years there will be priests enough for all the now existing ecclesiastical positions. The most weighty circumstance, however, concerning the percentages of Easter Communions is their steady increase. In 1924, it was 57.0; in 1927, 59.72; in 1928, 60.33; and in 1929, 60.95. In these five years, therefore, there was an increase of nearly 4 percent. This certainly testifies to a decided growth of sound religious spirit among the population. It is the result of the incessant and intelligent endeavors of the German clergy.

Let us conclude this discussion, which has uncovered to us a sable spot in the picture of ecclesiastical life in Germany, with a hearty congratulation to the German priests who in spite of heavy odds indefatigably hold on to their laborious duties, and like the Good Shepherd follow the erring sheep to bring them back into the fold.

Let us also express the hope that this increase will continue, and that the German clergy, aided as heretofore by the laity in all fields of Catholic endeavor, will see that limit of general morality which is set by human frailty and the particular difficulties of their fatherland, fully reached in the near future.

FRANCIS S. BETTEN.

MISCELLANY

INCUNABULA OF ALBERTUS MAGNUS IN THE LIBRARY OF CONGRESS

Saint Albert the Great, Doctor of the Church!

Petitions of the Catholic hierarchy, laity and universities to sanction this invocation have been pouring into Rome in recent years. They have been echoed with approval even by non-Catholic savants who recognize in Albert "the dominant figure in Latin learning and natural science of the thirteenth century, with whose course his lifetime was nearly coincident, the most prolific of its writers, the most influential of its teachers, the dean of its scholars, the one learned man of the twelfth and thirteenth centuries to be called 'the Great,'—Albertus Magnus."[1] For six hundred years he has been called *Doctor Universalissimus;* his title to sanctity is just as venerable. But the new honors of saint and doctor will be welcomed universally today, since they come at a time when scientific *milieux* need such a guide, patron and master. For while Albert had his eyes fixed on the earth studying the things of nature, his mind was above the clouds, adhering to God.

The date of his birth has long been the object of special study. Some historians place it in 1193; others in 1206. Albert was the eldest son of the Count of Bollstädt, Suabia. His early education was received in the German schools and later in the University of Padua. The Order of Preachers admitted him as a novice in 1223, and after finishing his studies in theology, Albert began his life's work as *magister.* His success as a teacher was the talk of European universities. It was considered a mark of distinction to have listened to his lectures. In 1245, Thomas Aquinas was sent to Cologne and placed under the tutelage of Albert the Great. When Albert was sent to teach at the University of Paris, Thomas went with him. The master and disciple had formed a friendship that would last until death. Having filled several offices of responsibility within the Dominican Order, Albert was appointed Bishop of Ratisbon in 1260. He resigned the bishopric two years later in order to devote the rest of his life to

[1] Thorndike, Lynn, *A History of Magic and Experimental Science* (New York, 1929), II, 521.

teaching and writing. His last work, *De adhaerendo Deo,* was finished just before he died, November 15, 1280, six years after the passing of his beloved pupil, St. Thomas Aquinas.

It seems opportune at this time to consider an interesting phase lately developing in Albertiniana—the study of the early printed editions of the great doctor. The student and scholar, urged by the impetus of publicity now being focused on Blessed Albert the Great, will find material for papers and dissertations in the latest bibliography,[2] the two editions of his *Omnia Opera,*[3] and finally the incunabula, or books printed between 1450 and 1501, "the cradle of printing." To omit the latter in critical research would mean to neglect original sources, since these extremely rare books are for many the closest approach to Albert's own manuscripts. The facilities for American research have been augmented to such a degree during the past two decades that it is no longer absolutely necessary for the student to go to the libraries of Europe. *A Census of Fifteenth Century Books Owned in America*[4] shows that there was a total of one hundred and forty-two separate incunabula editions of Albertus Magnus in American libraries at the end of 1918. *A Second Census* now in compilation will show a decided increase.

Since 1900, a rich thesaurus of medieval learning has been transported from European to American shores with all the care and precaution of a shipment of gold. The United States now ranks about third among the nations of the world because of its precious collection of early printed books. It has been roughly estimated that there are scattered all over the globe about thirty-seven thousand different editions which represent the typography of the first fifty years of printing. Many of these specimens are in fragments only, sometimes consisting of a single leaf. The first *Census* just mentioned revealed the fact that up to the end of 1918, there were six thousand six hundred and forty books in the possession of one hundred and sixty-nine public libraries and two hundred and forty-six private collectors. Duplicates brought the total up to thirteen thousand two hundred copies. The

[2] "Essai de Bibliographie Albertinienne", by M. H. Laurent, O. P., and M. J. Congar, O. P., in *Maître Albert.* Saint-Maximin (Var), 1931, 198-239; reprinted from *Revue Thomiste,* XXXVI (1931).

[3] Edited by P. Jammy, O. P. (Lyons, 1651), 21 vols.; by A. Borgnet, editor (Paris, 1890-1899), 38 vols.

[4] George Parker Winship, editor (New York, 1919).

Second Census has to date recorded about nine thousand copies of incunabula registered in this country since 1918.[5]

America's interest in the "cradle of printing" goes back to 1723 at least, when Harvard Library published its first catalogue, listing about twelve incunabula. A small number of these rare books straggled into the hands of a few private libraries with little or no plan or purpose in their formation, until around 1850, when Mr. James Lenox had purchased a copy of the 42-line Bible at the unheard of price of $3,000. The copy of the Gutenberg Bible now in the Library of Congress cost $375,000!

Two centers of bibliographical research are now located on the Pacific and Atlantic coasts respectively. The Huntington Library at San Marino, California, offers the student over five thousand titles to work upon; while the Library of Congress lists four thousand five hundred and forty-five volumes. According to Mr. Frederick W. Ashley, chief assistant librarian, the Library of Congress is now among the twelve libraries of the world having the largest number of incunabula. Supplementing these two centers there are many libraries, public and private, with more or less specialized collections. The Army Medical Library in Washington, for instance, the Library of the College of Physicians of Philadelphia, the Boston Medical Society and the John Crerar Library in Chicago, have concentrated their attention on early medical books.[6] Bibles are the forte of the General Theological Seminary and the New York Public Library. The Hispanic Society collects Spanish incunabula; Harvard those of Savonarola; the Pierpont Morgan Library, liturgical works and the classics. Up to 1925, one hundred and fifty public institutions in the United States were engaged in collecting these rare works of the early presses.

It will be seen from the foregoing that America has a goodly portion,

[5] Stillwell, Margaret Bingham, *Incunabula and Americana* (New York, 1931), 47.

[6] In the *Bulletin of the New York Academy of Medicine*, VI (June, 1930), will be found an interesting and informative article on medical incunabula, together with a check list of these books in the Army Medical Library, seventeen of which belong to Albertus Magnus. Mr. Herman Ralph Mead published "Incunabula Medica in the Huntington Library", in *The Huntington Library Bulletin* May, 1931. This has been reprinted by the Harvard University Press. It lists fourteen books of Albertus Magnus. Others will be found in the *Catalogue of Incunabula in the Library of the College of Physicians of Philadelphia* (New York, 1919).

invaluable and representative, of the much coveted early printed books. It is more evident from a perusal of the *Gesamtkatalog*,[7] a gigantic undertaking by the Berlin Commission to catalogue and describe the known existing incunabula all over the world. Thirty seven thousand, six hundred and thirty-nine items had been catalogued by March, 1920, of which four thousand and seventy-seven have been listed alphabetically down to "pseudo-Bernardus." The work will not be completed until about 1955.

It is but natural that the nation's capital should lead American collections with its four thousand five hundred and forty-five varied specimens of fifteenth century presses in the Library of Congress. Three separate collections make up the total; the Library's own deposit of over six hundred volumes, many from the Peter Force collection; eight hundred and forty of the John Boyd Thatcher collection[8]; and three thousand from the Vollbehr collection bought by the United States Government in 1930 for $1,500,000. All bibliophiles admit that the Vollbehr collection is worth two or three times that sum.[9] If we add to the Library of Congress collection the five hundred and eighteen incunabula in the Army Medical Library, formerly known as the library of the Surgeon General, we have in Washington beautiful and rare examples of nearly eight hundred different presses from 1450 to 1500. It is all the more remarkable since two hundred and fifty-nine European towns had presses before the end of the fifteenth century.

Because of the interest now centered upon Blessed Albert the Great, the accompanying check-list of his early printed works in the Library of Congress has been prepared. Fifty-seven incunabula are given, eight from the Library's own collection, eleven from the Thatcher collection and thirty-eight from the Vollbehr collection.[10] This is a

[7] *Gesamtkatalog der Wiegendrucke* (Leipzig, vol. I, 1925; vol. II, 1926; vol. III, 1928).

[8] Ashley, Frederick W., *Catalogue of the John Boyd Thatcher Collection of Incunabula* (Washington, 1915).

[9] For the speech of Representative Ross A. Collins in defense of his bill before Congress, cf. *The Congressional Record*, Feb. 7, 1930. An accurate and interesting account of this famous collection is "Dr. Vollbehr puts 'Incunabula' into American Public's Vocabulary," by E. Paul Saunders, in *The Nation's Capital Magazine* (May, 1931).

[10] Through the kindness of Mr. Valta Parma of the rare book room, Dr. Vollbehr supplied the writer with a list of fifteen more incunabula of Albertus Magnus still in his private collection.

generous percentage of all Albertinian incunabula extant, for the *Gesamtkatalog* [11] devotes sixty pages to Albertus Magnus, containing two hundred and three editions of his works before 1501.

Scholastic literature dominated the early period of printing. The great majority of the works issued pertained to some phase of theology or philosophy. "The preponderant rôle played by Dominicans and Franciscans must be borne in mind. No other source will give so clear a picture of the powerful reign of the two Orders as the fact that nearly one-half of all the books printed in the fifteenth century were either written or edited by Dominicans and Franciscans." [12]

From the appended list we may judge the vogue in which Albert the Great was held during the fifteenth century. It gives a cross section of a part of medieval thought. It shows that the master was held in as high esteem as his equally famous pupil and co-religious, St. Thomas Aquinas. It hints at the great Dominican's influence on the transition period of the medieval mind and even down to our own day; for as Dr. Henry Osborn Taylor points out,[13] Albert was important in the thirteenth century as well as in the twentieth because he was prodigious in the mass of his accomplishment. His labors "finally put within reach of his contemporaries the sum of philosophy and science contained in the works of Aristotle. . . . The undertaking was grandly conceived; it was carried out with tireless energy and massive learning. . . . The writings of Albertus Magnus represent, perhaps more fully than those of any other man, the round of knowledge and intellectual interest attracting the attention of western Europe in the thirteenth century." [14]

1. *Compendium theologicae veritatis cum tractatu fratis Bernoldi.* (Nuremberg, Johann Sensenschmidt, 1470). Folio; Gothic; 1 col., Tab. 2 col., 37 lines, 194 leaves. Hain 432; G. W. 596; Vollbehr.

   This compact handbook of dogmatic theology went through fifteen editions in the fifteenth century. Recent researches have eliminated it from the works of Albert the Great, and contend that the Dominican prior of Strassburg, Hugo Ripelin is the author. It has also gone under

[11] *Op. cit.* I, no. 581-784.

[12] Schulz, Dr. Ernst, *Collections of Incunabula and their Value for Scholars* (Mt. Vernon, N. Y., 1930).

[13] *The Mediaeval Mind* (London, 1927), II, 480.

[14] *Ibid.*, 451, 453.

the name of Thomas Aquinas, Bonaventure, Thomas Sutton and Pope Innocent V [*cf.* M. Grabmann, *Mittelalterliches Geistesleben* (Munich, 1926), 175 *ff.*; and L. Pfelger, "Hugo von Strassburg und das Compendium theologicae veritatis," in *Zeitschrift für katholische Theologie* (Innsbruck, 1904), 429 *ff.*]. The *Compendium* is probably one of the first books from this, the first press in Nuremberg established in 1470. It is the first of the fifteenth-century editions. Sensenschmidt was in partnership with Heinrich Kefer, one of Gutenberg's helpers in the early days of printing, for several years. This lasted until 1474, when Sensenschmidt and Andreas Frisner formed a partnership. The type used in the *Compendium* is a large Gothic, employed by Sensenschmidt for three years.

2. *Compendium theologicae veritatis, cum tab. ed. per Thomam Dorniberg.* (Speyer, Printer of the *Gesta Christi*, 23 August, 1473). Folio; Gothic; 2 col., 34 lines, 188 leaves. Brown leather binding; blind tooling. Rubricated. Hain 434; G. W. 597; Vollbehr.

This is the second edition of the popular *Compendium* mentioned above; there are a dozen in this list. It is from the press of an unidentified printer whose work is recognized by a half-Roman half-Gothic type used in the *Gesta Christi*. This press, which is considered the second press at Speyer, published about fourteen books, all in the same remarkable type.

3. *Compendium theologicae veritatis cum tabula Thom. Dornibergi.* (Ulm, Johannes Zainer, c. 1473). Folio; Gothic; 40 lines, 192 leaves. Bound in old wooden boards and leather back. Partially rubricated. Hain 437; G. W. 600; Vollbehr.

This book was printed by the first and most important printer at Ulm. He is particularly noted for his ornamental border decorations. Günther Zainer of Augsburg, another famous printer, was probably his brother. This is the first and only edition with Bernoldus de Caesarea, *Distinctiones de tempore et de sanctis quarum declarationes ex compendio theol. capiuntur.*

4. *De virtutibus, sive paradisus animae.* (Cologne, Johannes Solidi, or Schilling, not after 1473). Folio; Gothic; 2 col., 38 lines, 30 leaves. Rubricated, i. e. capitals, initial strokes and paragraph marks supplied in red. Hain-Cop. 476; G. W. 703; Vollbehr.

This book has long been attributed to Albertus Magnus. Today his authorship is questioned by some authorities. It was a popular book in the Middle Ages and several editions were printed. It has been done into English under the title "Paradise of the Soul." It contains instructions on the use and the true essence of certain virtues and the futility of trying to gain heaven by a semblance of virtue. This is an

editio princeps, or the first of the fifteenth-century editions. It is also the title book to this press, known as the "Printer of Albertus Magnus *De Virtutibus*." Johannes Solidi, whose real name seems to have been Hans Schilling, was born in Winderheim, diocese of Mainz. He probably began printing at Cologne. From the style of type, five other unsigned books are assigned to his press. He appears at Basel about 1475. In 1478 he printed a signed work at Vienne-en-Dauphine, near Lyons.

5. *Opus de mysterio missae.* (Ulm, Johannes Zainer, 1473). Folio; Gothic; 33-34 lines, 135 leaves. Rubricated. Vellum binding over boards. Hain 449; G. W. 700; Vollbehr.

The first of only two fifteenth-century editions of this great dogmatical work of Albert. It is a very unusual specimen because leaf 92 has an impression of seventeen additional lines added after the book had left the press. This inserted leaf is wanting in many copies. It is of further interest because it is "not only an original, profound, and connected exposition of all the parts, prayers, and ceremonies of the Mass, but, moreover, because it described certain liturgical proprieties, as well as the religious practices and meditations of the period in which our great Master lived." [J. Sighart, *Albertus Magnus*. Transl. by T. A. Dixon, O. P. (London 1876), 303].

6. *Mariale.* (Cologne, Ulrich Zell, c. 1473). Folio; Gothic; 2 col., 36 lines, 166 leaves. Rubricated, capitals in red. Hain 460; G. W. 678; Vollbehr.

A very rare first edition of Albert the Great's treatise on the glories of Mary which sometimes has the title *Opus in evangelium: Missus est Gabriel Angelus*. In it he has two hundred and thirty questions in scholastic form referring to the mystery of the Annunciation. Hence it is also called "The Book of the Angelical Salutation," and the reason why one of Albert's biographers called him "Mary's Secretary." St. Antoninus in his *Opus Historiarum*, tit. xxiii, cap. xi (Lyons, 1527), mentions that it is the only writing of Albert on the Blessed Virgin. There are two copies of this rare work in the United States; the other *Mariale* is in the Dominican House of Studies, Washington, D. C., which has many manuscript notes and about two hundred pages of old manuscript bound with it. Ulrich Zell operated the first press at Cologne. His first dated book was issued in 1466. He served as an apprentice to Gutenberg, and having been driven from Mainz in 1462, set up the first press at Cologne. Zell, who was a native of Hanau, studied for the priesthood at Erfurt and received minor orders about 1453. He published about one hundred and twenty different editions of books, chiefly small quartos. His last publication was a commentary on the new logic of Albertus Magnus by Girard Hardervicus.

7. *De laudibus Mariae Virginis.* (Strassburg, Johann Mentelin, 1474). Folio; Gothic; 2 col., 61 lines, 213 leaves. Capitals,

initial strokes and underscoring in red. Modern binding of oak with vellum back and clasps. Hain 467; G. W. 616; Vollbehr.

Although ancient writers included this massive tome among Albert's works, modern authorities reject it. The *Gesamtkatalog* says that this copy, no. 616, and 616 a (Cologne: H. Quentel, 1500), are not the work of Albertus Magnus. The other editions beginning "de laudibus beatae Mariae Virginis," it groups under *Mariale*, nos. 678 to 682 a inclusive. Natalis Alexander in his *Historia Ecclesiae*, XV, 238, says Richard of St. Lawrence is the author. For further discussion *cf.* M. Weiss, *Uber mariologische Schriften des S. Albertus* (Paris, 1898). This library of Congress copy has signatures stamped from type on the extreme edge of some leaves; there are occasional signatures in handwriting. Short black lines, called "lineolae," are placed in the margin and intended to mark the different divisions of the work. No other copy is known to possess these points. Johann Mentelin was the first printer of Strassburg. He was a native of Schlettstädt in the lower Rhine. He learned the art of printing from Gutenberg and was one of the first to produce a fine Latin Bible about 1460. His name does not appear in a book until 1473. At one time it was claimed that he was the inventor of printing. Among Mentelin's first publications was an edition of St. Thomas Aquinas' *Summa Theologicae*, and the *Speculum Historiale* of Vincent of Beauvais.

8. *Liber de laudibus Mariae.* (Basel, Michael Wenssler, not after 1475). Folio; Gothic; 34 lines, 190 leaves. Hain 462; G. W. 679; L. of C.

The *Gesamtkatalog der Wiegendrucke* has this under *Mariale* (679). Michael Wenssler of Strassburg operated the second press at Basel. He became a citizen of this city in 1473, but 1472 is the earliest date that can be assigned to his press. He was a very clever printer, working chiefly on liturgical and law books. He expended so much money on the artistic quality of these books that he had to flee his creditors and start all over again in France.

9. *De adhaerendo Deo.* (Esslingen, Conrad Fyner, 1475). Folio; Gothic; 38 lines, 9 leaves. Capitals and rubrication in red. (Bound with St. John Chrysostom's *Sermones de patientia Job*). Hain 427 and 5025; L. of C. Not in G. W.

This small ascetical work of sixteen chapters is somewhat like the *Paradisus Animae.* It is the last thing Albert the Great wrote—his preparation for death. It tells of the way the soul should always cling or adhere to God by means of Christian perfection which is charity. He holds that contemplation on divine things is a most important practice. In this he was following the Dominican tradition embodied in the *Constitutiones* of the Order. "Albert wished at last to write something presenting man's ultimate perfection, so far as that might be realized in this life," writes Henry Osborn Taylor (II, 462). "So

he writes this little tract of chamber-piety, as to how one should cling to Christ alone. Yet he cannot disencumber himself of his lifelong methods of composition. He might conceive and desire; but it was not for him to write a tract to move the heart. The best he can say is that the end of all our study and discipline is *intendere et quiescere in Domino Deo intra te per purissimum intellectum, et devotissimum affectum sine phantasmatibus et implicationibus.* The great scholar would come home at last, like a little child, if he only could." Grabmann, in his work just cited (p. 429), contests the authenticity of this opuscle, and attributes it to Jean de Castel. His demonstration is considered insufficient and does not prove the point. Conrad Fyner, the printer, was a native of Gerhausen, and the only early printer at Esslingen. He set up his press there in 1472, moving it two or three years later to Strassburg. This must have been one of the last works to come from his early Esslingen press. He moved to Urach in 1481 and back to Esslingen in 1483.

10. *De adhaerendo Deo.* (Esslingen, Conrad Fyner, 1475). Hain 427. (Bound with St. John Chrysostom's *De patientia Job;* Hain 5025).

This is the same as no. 9, except that it belongs to the Vollbehr collection.

11. *De adhaerendo Deo.* (Esslingen, Conrad Fyner, 1475). Hain 427.

This volume, belonging to the Library of Congress collection, is made up of three authors, St. John Chrysostom's *De patientia Job,* and St. Thomas Aquinas' *Postilla in Job.* The *De adhaerendo Deo* is identical in nos. 9, 10 and 11, with the exception that the capital letters and rubrication have been supplied by different hands in red.

12. *Sermones notabiles de tempore et de sanctis.* (Ulm, Johannes Zainer, c. 1475). Folio; Gothic; 41 lines, 236 leaves. Rubricated; colored initial letters. Bound in wooden boards and half vellum, blind stamped with Gothic ornamentation of pomegranate, lily and rose motifs. Clasps. Hain 470; G. W. 476; Vollbehr.

This popular collection of Albert's sermons for Sundays and feast days of the saints went through many editions in the fifteenth century. This tome is the first of five abbreviated editions. The sermons are for the most part brief expositions of certain passages in the Gospel in simple and unaffected language. Usually a prayer to obtain some special grace follows the sermon. The work reveals Albert the preacher modifying his thought for the uneducated.

13. *Sermones de tempore et de sanctis.* (Eltville, Nicolaus Bechtermünze, not after 1475). Folio; Gothic; 40 lines, 240 leaves. Rubricated; initial letters in red. Bound in pigskin over wooden boards; blind tooling. Hain-Cop. 469; G. W. 772; Vollbehr.

The second of three editions containing sixty sermons of Albert and a table of contents. This work was originally ascribed to Peter Drach at Speyer, by Proctor and others, but the type was later identified more closely with that of Bechtermünze at Eltville, so that the 1900 supplement of Proctor gives him credit for this edition. The *Gesamtkatalog* assigns it to Drach's press. But other authorities believe it to be from Bechtermünze's second press which began in 1472.

14. *Compendium theologicae veritatis.* (Cologne, Nicolaus Gotz, c. 1475). Folio; Gothic; 2 col., 38 lines, 148 leaves. Rubricated, initial letters in red. Hain 433; G. W. 598; Vollbehr.

This work which went under the name of Albertus Magnus has been described above. An ancient MS note on the cover of this copy reads, "S. Bonaventura è author hujus libri ut probat Annatus L-4 apparatus fol. 619." This is the third of the fifteen fifteenth-century editions and is one of the very earliest of the few works from the press of Nicolaus Gotz or Goetz of Schlettstadt, the ninth printer at Cologne. It is done in his single type. Gotz was a goldsmith by trade and studied printing on the side. His earliest signed and dated book was published in 1474, and his last in 1478.

15. *Compendium theologicae veritatis.* (Venice, Christophorus Arnoldus, 5 April, 1476). Quarto; Gothic; 2 col., 35 lines, 160 leaves. Capitals in red and green; rubricated. Hain-Cop. 439; G. W. 604; Vollbehr.

The first abbreviated edition and a very rare book from this press, the total output of which seems to have been less than a dozen books.

16. *Secreta mulierum et virorum.* (Venice, Adam von Rottweil, 24 June, 1478). Quarto; Gothic; 28 lines, 56 leaves. Hain 563; G. W. 763; Thatcher 292.

This is the first dated edition of this "best seller" in the Middle Ages. Over fifty editions appeared before 1501. It is not included among the writings of Albertus Magnus by his early biographers. All authorities now agree that he never wrote it. His name was attached to it in order to give it the weight of his authority. Some writers say that it was done by Albert's pupil Henricus de Saxonia, O. P., but this has never been proven. The medical faculty of Louvain is credited with saying that the *Secreta* could not have been written by Albert or any other great man. It was placed on the *Index of Prohibited Books* under "Albertus Magnus (pseudonymous)" by a decree of July 6, 1604. Professor Thorndike in his *Magic and Experimental Science* (II, 739-745), rejects it as the work of Albert from internal evidence.

17. *De arte intelligendi, docendi et praedicandi res spirituales.* (Ulm, Johannes Zainer, c. 1478). Folio; Gothic; 40 lines, 18 leaves.

Rubricated, capitals in blue and red. Hain 491; G. W. 590; Vollbehr.

This is the first and only complete edition of this work before 1500. The price in dealers' catalogues for these eighteen leaves ranges from $200 to $300.

18. *De abundantia exemplorum.* (Ulm, Johannes Zainer, c. 1478). Folio; Gothic; 39-40 lines, 66 leaves. Hain 484; G. W. 581; Vollbehr.

The first and only fifteenth-century edition of this work. This particular copy is also exceptional for its original monastic half-binding of wooden boards, leather back stamped with floreate ornaments and strengthened with white doeskin. It has brass clasps.

19. *Postilla in evangelium Johannis.* (Cologne, Johann Guldenschaff, c. 1478). Folio; Gothic; 2 col., 37 lines, 362 leaves. Richly rubricated. Initial letters in red and blue. Hain-Cop. 459; G. W. 612; Vollbehr.

Albert the Great had a reputation as an interpreter of Sacred Scripture. After defending the religious orders against William of St. Amour in 1256, Pope Alexander IV appointed him Master of the Sacred Palace, an office that has remained in the Order of Preachers ever since the time of St. Dominic. It was his duty in this new capacity to lecture on the Scriptures to the Papal court. Albert first explained the whole Gospel according to St. John with "such depth and erudition that the assembly confessed they had never before heard anything like it from the lips of any man." He later made corrections in his exposition which forms this *Postilla*. His arguments are drawn from Scripture, from the Greek and Latin Fathers, from the mystics and the ancient philosophers, such as Plato and Aristotle. This *Postilla* is one of the earliest productions in his first type from Guldenschaff's press which was started in 1477. It is the first and only edition up to 1500. Guldenschaff was the seventeenth printer at Cologne. About sixty books came from his press. His last book is dated in 1487.

20. *Sermones de tempore et de sanctis.* (Ulm, Johannes Zainer, not after 1478). Folio; Gothic; 40 full lines, 261 leaves. Hain 472; G. W. 775; Vollbehr.

The second of five abbreviated editions, described in nos. 12, 13.

21. *Sermones de tempore et de sanctis.* (Ulm, Johannes Zainer, not after 1478). Hain 472; G. W. 775.

Another copy of the above, no. 20, in the Thatcher collection. There are several manuscript notes.

22. *De adhaerendo Deo.* (Urach, Conrad Fyner, 1481). Folio; Gothic; 41 lines, 10 leaves. Hain 428; G. W. 583; L. of C.

23. *Liber aggregationis. De mirabilibus mundi.* (Rome, Georgius Herolt, c. 1481). Quarto; Gothic; 2 col., 40 lines, 24 leaves. Not in Hain; G. W. 633; Vollbehr.

The *Liber aggregationis* was also known as the *Experimenta Alberti*, especially in the early manuscripts. It was the medieval handbook of magic, dealing with the secrets and powers of some sixteen herbs, forty-five stones, and eighteen animals or birds. This work of the pseudo-Albertus Magnus was prohibited by a decree of Nov. 24, 1665. If we smile at the medieval mind believing in such nonsense, we have only to consider the modern mind with its psychic research and superstition and see how far the twentieth century has advanced from the thirteenth or the fifteenth century. The *Mirabilibus Mundi* or the "Marvels of the world," is also devoted to magic and the occult. It contains many absurd experiments and medical recipes, with directions for making combustibles, magical charms and amulets. These two books were so popular that they were translated into several languages. A. Borgnet, editor of Albertus Magnus' *Omnia Opera* (Paris, 1890-1899), rejects the authorship of Albert, as do most modern writers. Professor Thorndike devotes an entire chapter (LXIII) to "Three treatises ascribed to Albertus Magnus but usually considered spurious: Experimenta Alberti, De Mirabilibus Mundi, De Secretis Mulierum," in his *History of Magic and Experimental Science*. These three works are usually found in collections of medical incunabula. The Library of Congress copy is a rare edition. Gerogius Herolt was originally from Bamburg and has the distinction of being a careful printer. He seldom used dipthongs. Proctor gives him credit for thirty-seven books in the British Museum.

24. *Compendium theologicae veritatis . . . Precedit registrum Thomae Dornibergi de Memmingen complet.* (Strassburg, Martin Schott, c. 1481). Folio; Gothic; 41 lines, 144 leaves. Rubricated, capitals supplied in red. Hain-Cop. 435; G. W. 602; Vollbehr.

A copy noteworthy for its beautiful original binding with ten brass bosses and two embossed metal clasps. It is of lozenge pattern, the single lozenges filled in by variously shaped stamps of roses, heart-shaped palmettes, etc., and the outer frame with rosettes and palm branches. Martin Schott was the son of a sculptor. He married a daughter of Johann Mentelin, the first printer of Strassburg. The earliest dated book from his press is October 4, 1481. He died in 1499. His press had a small output and chiefly of Latin and German books.

25. *Liber aggregationis.* (Bologna, Petrus von Heidelberg, 1482). Quarto; Gothic; 2 col., 32 lines, 30 leaves. Hain 536; G. W. 634; Thatcher 549.

This volume also contains the *Mirabilibus Mundi*. The *Gesamtkatalog* gives four known editions. In this particular copy the first leaf is cropped. Capitals and paragraph marks in red and blue alternating.

Manuscript foliation. It is bound in vellum, with a figure of the sun stamped on both sides. Few books from this press have come to light.

26. *Compendium theologicae veritatis.* (Venice, Gregoribus Dalmatius et Jacobus Brittanicus Brixianum, 1 April, 1483). Quarto; Gothic; 2 col., 46 lines, 96 leaves. Capital spaces left blank. A few manuscript notes. Hain-Cop. 440; G. W. 605; Thatcher 353.

A very rare book from this press. It is the second abbreviated edition.

27. *Compendium theologicae veritatis.* (Venice, Gregorius Dalmatius et Jacobus Brittanicus Brixianum, 1 April, 1483). Quarto; Gothic; 2 col., 46 lines, 98 leaves, 1 and 98 blank and genuine, signatures. Hain-Cop. 440; G. W. 605; Vollbehr.

A very well preserved copy.

28. *Compendium theologicae veritatis.* (Venice, Gabriel de Grassis, 14 June, 1485). Quarto; Gothic; 2 col., 46 lines, 97 leaves. Rubricated. Hain-Cop. 441; G. W. 606; Thatcher 354.

This book has some manuscript notes. It formerly belonged to the library of the Convent of Brandenburg. Probably it is the first edition to come from this press which was established about 1485 and produced only a few books. De Grassis moved to Pavia in 1490 and recommenced printing there.

29. *Commentum in libros physicorum Aristotelis.* (Venice, Johannes et Gregorius de Gregoriis, 8 Jan., 1488). Folio; Gothic; 2 col., 52 lines, 168 leaves. Hain-Cop. 518; G. W. 716; Thatcher 312.

It has been said that none of the scholastics took so much pains to acquire a knowledge of Aristotle as did Albert the Great. It was undoubtedly his influence that brought his disciple, Thomas Aquinas, to the Philosopher and enabled him to penetrate even deeper than his master the profound thought of the Stagirite. This commentary on the *Physica* of Aristotle is divided into four books. In his preface Albert says that the brethren of his Order asked him for so many years to give them a complete course in the natural sciences, that he could no longer resist their entreaties. His method in this *Commentum* was to follow the order and opinions of Aristotle, adding things by way of explanation and support, and also digressing to clear up obscurities. Speaking of this work, Henry Osborn Taylor says in his *Mediaeval Mind* (II, 456), "The achievement of Albertus in rendering it available to the scholar-world of the thirteenth century was an extension of knowledge which seems the more prodigious as we note its enormous range." This *Commentum* has a few manuscript notes, and the capital spaces are left blank. Johannes and Gregorius de Gregoriis were very successful and important printers of the incunabula period. They used

about fifty different fonts of type, and have one hundred and twenty editions of books to their name. They came to Venice from Forli and worked from 1480 to 1505. Then they continued alone. In an edition of this same work dated June 15–Sept. 27, 1494 (Hain 486), there appears on the first page the terms of the exclusive right, granted to Gregorius on June 28, 1494, for printing the works of Albertus Magnus for ten years. It was a sort of copyright privilege. Nine out of the fifty-seven books in this check-list are from this press.

30. *De virtutibus sive paradisus animae.* (Memmingen, Albertus Kunne, 1488, not after 1496). Quarto; Gothic; 33 lines, 34 leaves. Hain-Cop. 477; G. W. 704; Vollbehr.

The second edition of this popular work.

31. *De virtutibus sive paradisus animae.* (Memmingen, Albertus Kunne, 1488, not after 1496). Quarto; Gothic; 33 lines, 34 leaves. Hain-Cop. 477; G. W. 704; L. of C.

32. *Compendium theologicae veritatis. Mit tabula von Thomas Dorniberg.* (Strassburg, Johann Prüss, 1489). Hain-Cop. 442; G. W. 603; Vollbehr.

One of the last of the fifteenth-century editions of this celebrated handbook of theology. Johann Prüss was born in Würtemberg, in 1447, but moved to Strassburg, one of the centers of printing, before 1483. That is the date in his earliest known book, although he is thought to have produced many anonymous works before that year.

33. *Quaestiones de coelo et mundo.* (Venice, Johannes et Gregorius de Gregoriis, 18 Nov. 1490). Folio; Gothic; 2 col., 70 lines, 66 leaves. Device in colophon. Hain-Cop. 511; G. W. 594; Thatcher 315.

This is a separate treatise of Albert's commentary on the *Physica* of Aristotle. It treats of astronomy and cosmography. This is a copy of the first edition, with capital spaces blank and manuscript notes on two pages.

34. *Mineralium libri.* (Pavia, Christophorus de Canibus, 1491). Folio; Gothic; 2 col., 59 Lines, 28 leaves. Hain 521; G. W. 687; L. of C.

This tract of Albert the Great is bound with Aristotle's *Ethica cum quaestionibus Johannis Versoris* (Cologne: Heinrich Quentell. 1491). Some modern writers would make Albert the proto-experimenter of the present scientific school. If this title cannot be entirely justified, he certainly was a forerunner of modern critical and inductive research as shown in this book on minerals. Another treatise, *De lapidibus*, has been falsely ascribed to him. Lynn Thorndike considers Albert's best works those on natural science. "In his works on natural science

Albert does not merely repeat past ideas whether of Aristotle or others, but adds chapters of his own drawn in large measure from his own observation, experience and classification. It is in his scientific works that he is as superior to Aquinas as the latter is generally considered to surpass him in the purely metaphysical and theological field" (II, 531, 532). In the *Liber de mineralibus* there are five books dealing with metals, mining, metallurgy and chemical experiments.

35. *Compendium theologicae veritatis.* (Venice, Simon Bevilaqua, 10 Oct. 1492). Quarto; Gothic; 2 col., 47 lines, 88 leaves. Hain 444; G. W. 610; Vollbehr.

The last but one of the fifteenth-century abbreviated editions. An unusually rare specimen of this press, probably the first or one of the first publications to come from it. Bevilaqua arrived in Venice early in 1492.

36. *Compendium theologicae veritatis.* (Venice, Simon Bevilaqua, 10 Oct., 1492). Hain 444; G. W. 610; L. of C.

Another copy of no. 35.

37. *Summa naturalium.* (Brescia, Baptista Farfengus, 13 June, 1493). Quarto; Roman; 40 lines, 50 leaves. Schematic woodcuts. Hain 505; G. W. 712; Thatcher 611.

Philosophia pauperum is sometimes another name for this work. "Fairly frequently one meets with some brief compendium of all natural philosophy ascribed to Albert, of which perhaps the most common is the *Philosophia pauperum* or 'Introduction to the books of Aristotle on physics, sky and universe, generation and corruption, meteorology, and the soul.' These are either spurious, or, if based on Albert's writings, add nothing of importance to them." (Lynn Thorndike, *Magic and Experimental Science*, II, 529, 530). M. Grabmann has discussed the authenticity of this work in his *Die Philosophia pauperum und ihr Verfasser Albert von Orlamünde* (Münster, 1918). This venerable tome, lacking the title-page, was printed by Baptista Farfengus, an ordained priest, who was engaged in the new art of printing from 1489 to 1500. For the part played by ecclesiastical clerics in the early days of printing, *cf.* "Pre-reformation printers and their services to the Church," by John M. Lenhart, O. M. Cap., in *Ecclesiastical Review*, LXXXI (1929), 154-166; 281-297.

38. *De natura et immortalitate animae.* (Nuremberg, Caspar Hochfeder, 27 July, 1493). Quarto; Gothic; 23 lines, 82 leaves. Hain-Cop. 497; G. W. 702; Vollbehr.

One of Albert's psychological tracts in his *scientia naturalis*. "In this, as well as in other works of Albert," says Dr. Taylor (II, 456), "psychological material is gathered from many sources. One may hardly speak of the psychology of Albertus Magnus, since his matter has no organic unity. It is largely Aristotelian, with the thoughts of

Arab commentators taken into it, as in Albert's Aristotelian paraphrases generally. But it is also Augustinian, and Platonic and Neo-Platonic. Albert is capable of defending opposite views in the same treatise. . . . Hence his works nowhere present a system of psychology which might be called Albert's, either through creation or consistent selection. But at least he has gathered, and bestowed somewhere, all the accessible material." The printer of this, the first and only incunabula edition, Caspar Hochfeder, was a native of Heiligbrunn. He printed about thirty different books at Nuremberg from 1491 to 1498. He also printed at Metz and Cracow in later years.

39. *Tractatus de modo opponendi et respondendi.* (Cologne, Heinrich Quentell, c. 1493). Quarto; Gothic; 46 lines, 30 leaves. Hain 492; G. W. 697; Vollbehr.

In this treatise Albert formulates rules and regulations on the manner of arguing a question. It was the popular method of defending a thesis in the universities and scholastic circles of the Middle Ages. A noteworthy feature of the typography of this work is the "Accipies woodcut." Heinrich Quentell used this cut representing a master with four disciples, from 1495 to 1499, with the inscription "Arestotiles citz discipulis"(!)—an inscription which he often changed to suit the book. The scheme of the cut is a master with a doctor's cap and a halo around his head, a dove on his right shoulder whispering in his ear, seated at a desk in the midst of two or more pupils. A book is open on the desk and the leaves dotted with round or square black points. The floor is usually checkered. At least ten varieties of this famous woodcut used by the German printers have been discovered, but no example is earlier than 1491. The German woodcuts usually carried the inscription "Accipies tanti doctoris dogmata sancta." The use of such a cut was restricted, for it was not thought fitting to use it on the title-page of a book that was not didatic or scholastic. A unique literature has grown up around the "Accipies woodcut," as may be seen in Robert Proctor's *Bibliographical Essays* (London, 1905), 1-12; and *Die Deutschen "Accipies" magister cum Discipulis Holzschnitte* (Strassburg, 1908), by L. L. Schreiber and Paul Heitz. Although modern authorities believe the master in the cut to be Aristotle or St. Gregory or St. Augustine, it seems to the writer that he is intended to represent St. Thomas Aquinas the "Doctor of the Schools," or Blessed Albert the Great, the "Universal Doctor." St. Thomas was often portrayed in this fashion in the symbolical art of the Middle Ages with halo, doctor's cap, dove at his ear and seated among his pupils.

40. *De anima, libb. III. De intellectu et intelligibili, libb. II.* (Venice, Johannes et Gregorius de Gregoriis, 7 Nov., 1494). Folio; Gothic; 2 col., 65 lines, 70 leaves. Hain-Cop. 494; G. W. 586; Thatcher 321.

This work contains two more of the psychological tracts of Albert.

The typography of these two brothers is excellent. There are some manuscript notes in this volume of the first edition, and the capital spaces are left blank. As we have seen, the brothers de Gregoriis had a special commission to print the works of Albertus Magnus for ten years.

41. *De anima, libb. III. De intellectu et intelligibili, libb. II.* (Venice, Johannes et Gregorius de Gregoriis, 7 Nov., 1494). Hain-Cop. 494; G. W. 586; Vollbehr.

42. *De anima, libb. III. De intellectu et intelligibili, libb. II.* (Venice, Johannes et Gregorius de Gregoriis, 7 Nov., 1494). Hain-Cop. 494; G. W. 586; Vollbehr.

43. *Libri IV meteorum.* (Venice, Johannes et Gregorius de Gregoriis, 1494-95). Folio; Gothic; 2 col., 65 lines, 74 leaves. Woodcuts. Hain 514; G. W. 685; Vollbehr.

In this work on celestial phenomena or meteoroiogy, Albert bases his conclusions on personal observation and experience. He devotes a number of pages to rainbows, and stars, and the moon. He sometimes boldly differs from Aristotle, as for instance when he wrote, "And so I think that Aristotle stated this from the opinions of others and not from the truth of demonstration or experience."

44. *Liber secretorum de virtutibus herbarum et animalium. Liber de mirabilibus mundi.* (Venice, Bernardinus Benalius, c. 1494.) Octavo; Gothic; 27 lines, 40 leaves. Hain 529; G. W. 640; Vollbehr.

The *Liber aggregationis* again. These books on the occult, even though not Albert's, had a flourishing popularity in medieval times both in manuscript and printed form. The only other known copy of this edition is in the Munich State Library.

45. *De eucharistiae sacramento sermones XXXII.* (Strassburg, Printer of the *Casus Brevus Decretalium,* c. 1494). Quarto; Gothic; 35 lines, 66 leaves. Hain 452; G. W. 769; Vollbehr.

Among the writings of Albert the Great on the Holy Eucharist, the first in point of time seems to be his sermons, for in some of them he refers to a more lengthy treatise which he is going to write on the Sacrament of the Altar. He did write *De mysterio missae,* and then toward the end of his life he wrote a special work on the Eucharist, prefacing it with the remarks, "Since there are many special difficulties touching the Most Holy Sacrament of the Altar, we have reserved this subject to the last, in order to speak of it at leisure. . . . We shall divide the subject into six points, and examine all that is to be said on each of these according as God may be pleased to enlighten us." He remodeled his doctrine of the Eucharist in a series of thirty-two sermons

with the idea that preachers should use them as the basis of their instruction to the people. The anonymous printer of these Albertinian sermons, because of the resemblance in type, was probably Georgius Husner, who became a citizen of Strassburg in 1470. His name appeared in one book in 1473 and in others in 1476. Another registered incunabulum with his name in it is dated December, 1498. He must have done much anonymous printing.

46. *Opus de animalibus.* (Venice, Johannes et Gregorius de Gregoriis, 21 May, 1495). Octavo; Gothic; 2 col., 65 lines, 260 leaves. Hain 547; G. W. 589; Thatcher 322.

The capital spaces were left blank in this edition. It seems that Albert wrote this work before 1250. In it he mentions the Emperor Frederick's book on falcons and treats of other birds and animals such as the lion, dog, basilisk, dragons, and their habits and remedies for their infirmities. "In the treatise on Animals which Jourdain particularly praises, nineteen books are a paraphrase of Michael Scott's translation of Aristotle, but the remaining seven books are Albert's own, and form, says Jourdain, a precious link between ancient and modern science" [Mother Drane, *Christian Schools and Scholars* (London, 1924), 418]. In this book, too, Albert brought his own keen observation and experience into play. It was the medieval textbook on zoology. This is the third and last edition before 1500.

47. *Opus de animalibus.* (Venice, Johannes et Gregorius de Gregoriis, 21 May, 1495). Octavo; Gothic; 2 col., 65 lines, 260 leaves. Hain 547; G. W. 589; Vollbehr.

48. *De generatione et corruptione.* (Venice, Johannes et Gregorius de Gregoriis, (10 June), 1495). Folio; Gothic; 2 col., 65 lines, 24 leaves. Hain 517; G. W. 613; Vollbehr.

This is the first and only edition of the fifteenth century. It is another tract of Albert's commentary on the *Physica* or the natural science of Aristotle.

49. *De secretis mulierum et virorum.* (Augsberg, Johannes Schönsperger, 1497). Quarto; Gothic; 34 leaves; three kinds of type. With "Accipies woodcut." Hain-Cop. 557; G. W. 733; Vollbehr.

The printer of the spurious Albertinian work appears to be Johannes Schönsperger, who issued a German work dated September 1, 1481. At one time he was in partnership with Thomas Rüger. His last printed work was a New Testament published in 1523. About one hundred and twenty incunabula are credited to him.

50. *De virtutibus sive paradisus animae.* (Strassburg, Martin Flach, 10 July, 1498). Quarto; Gothic; 2 col., 36 lines and headlines to a page, 36 leaves. Hain 481; G. W. 706; Vollbehr.

Of the seventy or more works from this press, nearly everyone in some way is devoted to theology. This book was printed in two styles of type and is bound in an old vellum musical manuscript. It is the fourth edition. Martin Flach was employed at Strassburg about 1472, but his first dated book is May 10, 1487. He died October 20, 1500.

51. *De virtutibus sive paradisus animae.* (Cologne, Heinrich Quentell, 20 July, 1498). Quarto; Gothic; 2 col., 36 lines, 34 leaves; three styles of type. Hain 482; G. W. 707; Vollbehr.

The last edition in the fifteenth century. No. 39 described another specimen from this important press. Quentell published his first dated book in 1479, but must have printed others before that time. He died in 1501, after establishing the most successful printing shop in Cologne, which continued in business until about 1618. He printed over four hundred incunabula.

52. *De eucharistiae sacramento sermones XXXII.* (Cologne, Retro Minores für Heinrich Quentell, 1498). Quarto; Gothic; 46 lines, 46 leaves. Woodcut on title page. Hain-Cop. 454; G. W. 770; Vollbehr.

This book came from a small press probably owned by a Martin von Werden, which took its name from the Franciscan convent at Cologne, where it had been set up.

53. *Summa de quatuor coaevis et de homine.* (Venice, Simon de Luere, 19 Dec., 1498, 16 Feb., 1499). In two parts. Folio; Gothic; 2 col., 69 lines, 198 leaves. Hain-Cop. 569; G. W. 779; Vollbehr.

The second of but two editions in the fifteenth century. The capitals are supplied in red. The only complete edition of Albert's *Summa de creaturis.* It was printed for Andreas Torresanus, the father-in-law of Aldus Manutius, the outstanding figure in the history of the printed book, by Simon de Luere, who produced only a few works. This book is bound with a contemporary binding of wooden boards covered with brown blind stamped calf. The clasps are missing.

54. *Secreta mulierum et virorum.* (Paris, Robert Gourmont, 1498 or 1500). Quarto; Gothic; 2 col., 45 lines, 24 leaves. Capital spaces with guide letters. Printer's mark with border on title page and repeated on last leaf. Copinger 195; G. W. 759; Vollbehr.

An extremely rare book from this press. The *Gesamtkatalog* knows only the Mazarin copy.

55. *De mulieri forti. Orationes super evangelia dominicalia totius anni.* (Cologne, Heinrich Quentell, 1499). *Quarto; Gothic;* 40-41 lines, 160 leaves; five styles of type. Hain 465; G. W. 699; Vollbehr.

The first and only fifteenth-century edition with epitaph by Rudolph von Langen. Probably Albert wrote and published for the first time the *De mulieri forti* during his sojourn in Würzburg from 1264 to 1267. It is found among his later works in the oldest lists of his writings. It is as "The Valiant Woman" that he would speak of Mother Church, a brilliant commentary on the thirty-first chapter of the Book of Proverbs. "He gives us here," says Dr. Sighart, "an admirable insight into the doctrine of the inner life of the Church. We confess that the form with which he clothes his arguments, that his analysis and divisions, stretched to the minutest detail, do not accord with our own taste; but it is impossible, nevertheless, not to do justice to the intrinsic and positive value of this work, which frequently contains in the simplest words the most brilliant thoughts and imagery, or not to admire the extraordinary knowledge of Scripture and the Fathers which appears in every page". [*Albertus Magnus*, Dixon's translation (London, 1876), 288].

56. *De mulieri forti. Orationes super evangelia dominicalia totius anni.* (Cologne, Heinrich Quentell, 7 May, 1499). Hain 465; G. W. 699; Thatcher 78.

Two copies with same collation as no. 55. *First copy;* Capitals, paragraph marks, initial strokes and underscoring in red. Bound in modern vellum. *Second copy*; without rubrication. On title-page is written "Bibliothecae Fratrum Praedicatorum Bambergae." Bound in modern vellum. The three copies of this work have the woodcut title on 160b.

57. *Liber aggregationis.* (Cologne, Cornelius de Zyricksee, c. 1500). Quarto; Gothic; 38 lines, 24 leaves. Woodcut title. Hain-Cop. 528; G. W. 655; Vollbehr.

This is one of the few and rare editions of the *Liber aggregationis* with the *Parvum regimen sanitatis.* Cornelius de Zyricksee did not begin printing until 1499, when he issued two books with a dated colophon. He is credited with only one other dated book in 1500. Most of the products of his press belong to the sixteenth century. His dated book of 1500 has "apud praedicatores." His print shop may have been located in or near a Dominican priory.

CHARLES M. DALEY.

BOOK REVIEWS

The Twilight of Christianity. By HARRY ELMER BARNES. (New York: Vanguard Press. 1929. Pp. xi, 470.)

A little over a year ago I was given this book to review, which task I undertook immediately. Finding it replete with quotations from the daily newspapers recounting the excesses of religious fanatics or the exaggerations of sentimentalists, I decided to leave the book rest for one year before undertaking a criticism.

Now one year has passed, and the book is already out of date in the sense that it is behind the times. The passing of time may make things better, as it does with wine, or it may make things obsolete, as it does with hate. It has had the latter sad effect on this book. Even professors of ancient history would probably avow that nothing is more ancient than yesterday's newspapers—except possibly this book of Mr. Barnes which abounds with quotations from the *Forum* of June, 1929, the *New York Times* of September 1, 1929, June 23, 1929, the *New York Telegram* of July, 1929, *Liberty* for April 6, 1929, *Baltimore Evening Sun* for August 24, 1928—and a hundred other such dates and papers. In a word, this book now has as little thrill and interest as an old newspaper.

The author proposes to do three things: "(1) to subject present religious positions to the test of the best knowledge which we possess today; (2) to reject those aspects of belief which are clearly out of date; and (3) to present man with a religion which will not be an affront to his intelligence."

After two readings of this book I have come to the conclusion that it suffers from three serious defects: (1) it fails to subject present religious positions to the test of the best knowledge which we possess today; (2) it fails to reject those aspects of religion which are clearly out of date; (3) it presents man with a religion which is a positive affront to his intelligence.

First of all, it fails to make use of the best knowledge we have today. After professing modernity the author quotes on the subject of the science of religion the two antiquated works of the last century of Draper and White. There is not one single reference to any work on a scientific or religious subject outside of English—and what man is there who would equate English-speaking authorities with "the best knowledge we have today"! On the subject of Christology, Mr. Barnes quotes the antiquated Keim, the discredited Robertson and Smith and the exploded Schweitzer. There is not the slightest evidence that he ever heard of Grandmaison, and who is there *au courant* with scholarship who does not know his masterpiece? It is now being translated into English and perhaps will find its

way sooner or later into Mr. Barnes's list of readings. On the subject of Scripture, Lagrange and Pope are passed over without mention, which omission might be excusable in someone who did not profess to "make use of the best knowledge we have today". The list of omissions might be continued indefinitely, but suffice it here to note that the author's definition of "the best knowledge we have today" is the "best anti-Christian and anti-Theistic literature we have whether it is of today or yesterday." If the best of references found in the book constitute the "best knowledge we have today" then I wonder what must be the worst. Probably the worst is the book which gathers them all together.

Secondly, the author has failed to reject those aspects of religion which are clearly out of date. Certainly the Positivism of Comte is very much out of date in religion, and yet the author in the first part of the chapter entitled: "The Religion of Tomorrow", pleads once more for Comte's secular religion and the elimination of the supernatural. Furthermore, science is gradually disavowing that it should dictate the content of religion. Haldane, for example, stresses the separation of science and categories, whereas Eddington and Jeans and Meyerson admit religion has a different way of knowing than science. And yet Mr. Barnes is so much behind the times as to advocate a religion in which God is sought, "if at all, in terms of the findings of the test tube, the compound microscope, the interferometer, the radium tube and Einstein's equations." In one breath the author complains against anthropomorphism, or the interpretation of God in terms of human categories, and then in the next lays down a physicomorphism, or an interpretation of God in terms of physics. Professor Eddington, who is modern and who is a scientist, has said, "I positively repudiate any attempt to make the categories of religion fit the categories of science." This is the general opinion today among leading philosophers of science, and in rejecting it, Mr. Barnes has failed to "reject those aspects of religion which are clearly out of date." And what is more, does Mr. Barnes think that time makes things true? Time does make for change, but it does not mean that every time we change our hat we must also change our head. And as for giving us a new religion, Mr. Barnes has done nothing more than to give us old paganism with all its despair and above all its hatred.

Finally, the author presents man with a religion which is a positive affront to his intelligence. Only to an intelligence void of the meaning of terms can this sentence of the author be acceptable: "The greatest of all the Sacraments, that of the Mass, we know was established by St. Paul." Only an intelligence which never reads the Acts or the Epistles of St. Paul could comprehend this affront: "St. Paul was not friendly with or sympathetic toward the actual Apostles and hence made no effort to exploit his opportunities to learn about Jesus after his conversion to Christianity."

Only an intelligence ignorant of Patristic Theology could possibly swallow this statement: "So evil was woman and her temptation to sexual indulgence regarded (by official Christianity) that St. Augustine even revised the doctrine of original sin. He held that original sin was sexual intercourse." And on and on these misinformed and unscholarly statements follow until one marvels that any brain could be so superficial as to absorb them all.

Not only in erroneous statements of fact, but also in principle the book is an affront to the intelligence. It is an affront to any thinking man to explain religion by non-religious factors, just as it is unscientific to explain chemical substances by non-chemical factors. It is an insult to intelligence to take the many-headed manifestations of religion among the orthodox, the fanatics, the sentimentalists, the exotics, and give them all the neck of superstition in order the better with one full swoop to decapitate them all. It is an affront to the intelligence to assume that because many religions have the same factors, that therefore they all have the same cause, which would be just like arguing that because many of the pictures in the Louvre have the same colors, therefore they were painted by the same artist. It is an affront to an intelligence to quote an ex-priest as an authority on the subject of the mind, spirit, and the teaching of the Church. Trained as an historian, it is only natural to expect that the author would write like one, and use original and trustworthy sources instead of the cheap, unreliable and at times altogether misinformed authorities which he does quote.

Fundamentally this book is a rather ragged attack on Christianity and one which proves conclusively that today Christianity is without enemies worthy of her steel. It will never attract any attention except among the unscientific and unscholarly to whom it has been addressed. The author has never looked at Christianity in the daylight but only in the twilight, and that is probably why he calls his book "The Twilight of Christianity". If the book has any merit it comes only from the choice of the subject to be attacked. The author's pen would have sunk into silence and oblivion if it had been dipped in the black ink of any other hatred than the hatred of the Everlasting.

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Geographische Grundlagen der Geschichte. Von HUGO HASSINGER, Professor an der Universität Freiburg im Breisgau. (Freiburg i. Br.: Herder. 1931. Pp. ix, 331. $3.00.)

Grieschische Geschichte. Von HELMUT BERVE, Professor an der Universität Leipzig. Erste Hälfte: *Von den Anfängen bis Pericles.* (Freiburg i. Br.: Herder. 1931. Pp. vi, 308. $2.75.)

The two volumes are the first instalments of a new general history to be published by the well known firm of Herder. This history will offer studies by specialists of those peoples which have shaped the course of progress of the white man or which, in one way or another, have risen above the level of primitive civilization. In this sense the work has been named a history of the leading peoples (*Geschichte der führenden Völker*). The work is to be completed in thirty volumes. The general editorship has been entrusted to Heinrich Finke, Hermann Junker, and Gustav Schürer, all three men of outstanding merit among German Catholic scholars. The grand old firm of Herder is to be congratulated for its courage in these critical times to undertake such an ambitious work. It has been singularly fortunate in its choice of editors and collaborators. Among the latter appear such distinguished names as those of Hugo Obermaier, Msgr. Ehrhard, Heinrich Günter, Philip Funk, and others.

Professor Hassinger has given us a stimulating study of the geographical basis of history. He does not attempt to show how each successive period of human events has been influenced by the conditions of physical geography. That has wisely been left to the subsequent volumes. His aim is to explain how certain features of the soil, climate, etc., had their share in directing the beginnings of the various currents of human activity.

In an introductory chapter the author discusses the general geographical factors of the inhabitable globe which in one way or another may determine the conduct of human society, such as climate, plant and animal life, the presence or lack of natural highways on land or water. Of course, he rejects anything like a materialistic conception of history. Man is not determined by physical force, but in freely shaping the course of his actions he is likely to be guided by his physical surroundings in so far as they help or hinder the achievement of his own ends. We then study the questions: What conditions determine the extent of the inhabitable globe—the *Oikumene*? Why and where did man first rise above primitive civilization? What has been the natural course of the centers of civilization? An interesting map illustrates the answer.

Five chapters are devoted to the beginnings of civilization in the old world, in Eurasia. Detailed treatment of the scenes of Egyptian, Mesopotamian, Arabic, and Western Asiatic history is followed by a short survey of Indian and eastern Asiatic landscapes. Then we follow the

author to the Mediterranean basin, dwelling on the stage on which Israelites, Phoenicians, Syrians, Greeks, and Romans played their part of the human drama. France, the British Isles, the coasts of the North and Baltic Seas are followed by a rather short study of Middle and Eastern Europe. A chapter is devoted to the conditions which met the white man in the new continents of America and Australia.

A final summary surveys the great empires of the past from the geographer's point of view. Ancient Persia, Alexander's empire, Rome, Indian and Far Eastern empires, Islam at its height, European land and sea powers are subjected to a penetrating analysis of their geographical foundations and of the limitations imposed upon them by nature itself.

Professor Hassinger's work is an excellent beginning of the new history. It is stimulating, thought-provoking. Perhaps many a teacher of history after reading this book will have to admit regretfully that in his classes he has overlooked features of physical geography which might have made his teaching more tangible. The work shows that the author is no novice in his field. He is singularly free from professional pedantry, takes long and large views, never loses sight of the main currents. Here and there a statement suggesting ideas of materialistic determinism might be more carefully worded, *e. g.*, the remarks on page 122 on the development of monotheism in Palestine. Such ideas are, of course, far from the author's mind. The style seems to be at times unnecessarily involved and cumbersome, somewhat reminiscent of the German professor's proverbial disregard for beauty and elegance of diction.

The second of the two volumes is the first half of a new history of the Greeks. It begins with prehistoric and historic migrations into the Grecian peninsula and ends with that marvelous period of Attica's political, intellectual and artistic hegemony, the age of Pericles. Relatively much space is devoted the origins of the Greeks. As far as the reviewer can see, the account is fully abreast of the findings of recent archeological research. Greek colonization and the relations of the colonies to the mother country, or rather, to the mother city receive considerable attention. The Persian wars and the subsequent ascendancy of Athens prepare the magnificent flowering of the Greek genius in the age of Pericles. Faithful to the program of the series the author, rather than dwell on details, everywhere stresses the leading features of the history of the Greeks, their devotion to the city-state, the polis, their political particularism, their humanized divinities, their unrivalled sense of proportions, harmony, grace of form. At times one gets the impression that he is explaining to us the Greek character rather than telling the history of the Greeks. The last chapter on the leadership of Athens gives him an opportunity to depict in a few bold strokes the permanent achievements of Hellas, especially of Athens, where Doric and Ionian strains blended most happily.

The author is not a blind admirer of everything Hellenic. He shows how this magnificent culture necessarily supposed the exploitation of suppressed and submerged classes and of so-called allies. We are reminded how weak the basis of moral conduct was. And finally we are not allowed to forget that after all the classical period lasted but a short time, but a few decades before and after 450 B. C.

ALFRED KAUFMANN, S.J.

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From Orpheus to Paul: A History of Orphism. By VITTORIO D. MACCHIORO. (New York: Henry Holt and Company. 1930. Pp. 262. $3.00.)

The Schermerhorn Lectures delivered in Columbia University during the winter semester of 1929 by a curator of the Royal Museum of Naples are made available to the public in this beautifully printed, splendidly illustrated, and eruditely documented volume. After tracing the permanent primitive background of the Greek mind (Ch. 1), the author portrays the original phase of Orphism as an eschatologic religion arising from visions of the after-life (Ch. 2). In this it agrees with the Greek mysteries in general, which are described as a sort of imaginary, collective drama, consisting chiefly of visions that led the initiates to the after-life (Ch. 3). The characteristics peculiar to the Orphic mystery were a reproduction of the mythical history of Dionysus, which led the initiates to identify themselves with this deity (Ch. 4). According to the Orphic creed, the body is a prison in which the soul expiates the sin of the Titans. The soul escapes from this prison by the total destruction of the body through fire, and it enters the state of blessedness upon reciting to Persephone the prayer inscribed on the golden scroll that was placed into the initiate's tomb (Ch. 5). Orpheus, the originator of the cult named for him, lived in Thrace during the pre-Hellenic bronze age (Ch. 6). Orphism spread throughout Greece by allying itself with Dionysism, the Apollonian religion, the Eleusinian mysteries, and the theological doctrines contained in the eleventh book of the Odyssey, as a refuge for the masses seeking happiness (Ch. 7). Heraclitus derived his philosophy from Orphism, and Plato taught it in an enlarged and purified form (Ch. 8). The last two chapters of the work are devoted to a futile attempt to derive St. Paul's theology from Orphism, and to a regrettable plea for undogmatic Christianity.

LEO F. MILLER.

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Bad und Baeder in der Altchristlichen Kirche. Von JOHANNES ZELLINGER. (Munich: Max Hueber. 1929. Pp. 130.)

In this small volume has been condensed much interesting and rare information concerning the attitude of early Christian authority toward bathing in general and the public baths in particular, during the first five Christian centuries or Greco-Roman period of the Church's life and discipline. The reprehensible "balnea mixta" of the greater cities recall vividly the similar immoral conditions of our modern seaside resorts. Numerous, splendid and "indispensable," their history goes far to explain the recoil of the Christian conscience and the origins of a traditional medieval hostility, not to bathing but to the grievous and shameful abuses of the public baths. The author explains the hostile attitude of early Christian monasticism except in cases of illness or for sanitary reasons. Certain superstitious uses of the bath are described, also the widespread distribution through pilgrims of the highly-venerated waters of the Jordan, and of the Nile at Epiphany time, particularly in the negro-Christian kingdoms of the Blue Nile. The famous Alexandria baths of Saints Cyrus and John were much visited in the seventh century, on the eve of the eclipse of the wonderful life of Christian Egypt, also the baths of the Trinity and the Archangel Michael in Asia Minor. In the fifth and sixth centuries the vast monastic baths of Saint Menas in Egypt offer must interesting side-lights on the Christian life and discipline of the Eastern Mediterranean. This "Lourdes of Egypt" was discovered and excavated in 1905, chiefly by the knowledge and energy of Monsignor Kauffman. Its vast architectural ruins and its numerous curious archeological remains, inscribed ostraka, earthen pots, etc., attract today many visitors, most of them happily ignorant of what the Egyptian Christendom of that period stood for on the eve of its destruction by heresy, trade jealousies and irrational nationalism.

✠ T. J. SHAHAN.

Washington, D. C.

Liturgia: Encyclopédie populaire de connaissances liturgiques. Publiée sous la direction de l'Abbé R. AIGRAIN. (Paris: Librairie Bloud et Gay. 1930. Pp. xv, 1141.)

This extensive, yet compact, liturgical encyclopedia is the fruit of the labor of twenty-one collaborators, and has been compiled under the direction of l'Abbé Aigrain. The material is disposed in the form of treatises, each treatise making up a part. There are four parts: the first treats of general principles; the second, of the ministers of the liturgy and liturgical objects, the third deals with the various rites and liturgical functions;

the fourth, with the liturgical life and spirit. In this fourth part there is a section (XXV) devoted to education from the liturgical side. This section has been written by Mlle. Marie-Louise Baud and contains a highly important summary of the methods of liturgical training for youths and also for adults, and also a statement of what results will follow from such training. It is evident that the liturgy must have a place in the education of the Catholic; it is not to be confined to seminaries, but belongs by right in the curriculum of every Catholic school. It meets the need of the young for activity and development; it is the safeguard of piety and faith. It is a medium of instruction, not only for catechism, but also for history, history and every form of noble ideal. It trains the will and the senses, and contributes to the formation of character and the cultivation of the religious spirit.

This work contains all the essentials of general liturgical knowledge. In the part devoted to the church edifice, the historical account is thorough; the rules for the construction of a church, in all its different parts, are succinctly stated, and contain much information, which under the stress of modern life, has been allowed to lapse. The altar, the sacred vessels and vestments, the liturgical books, and the chant, each receive lengthy consideration. In fact, there is no point, practical, historical, or esthetical, on which we cannot consult this book with profit.

Although there are over a thousand pages, the book is easily handled; the pages, while of thin paper, are turned with facility, due to the delicate glaze. The many illustrations lend a special attraction. We trust that soon we shall have such a book in the English language.

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F. A. WALSH, O.S.B.

A Guide to the Study of Medieval History. By LOUIS JOHN PAETOW. Revised Edition prepared under the auspices of the Medieval Academy of America. (New York: F. R. Crofts and Co. 1931. Pp. xvii, 643.)

Medieval scholars had long felt the need of a new edition of Paetow's *Guide to the Study of Medieval History.* The original edition of 1917 was soon exhausted, and the possessor of a copy of the work came to be regarded in medieval circles as a very fortunate person. In view of the scarcity of his book and of the rapid progress made in medieval studies after 1917, Professor Paetow had already amassed a great deal of material for a thoroughly revised edition of his *Guide,* when his brilliant life of scholarly activity was suddenly cut short by death in December, 1928.

Through the kindness of Mrs. Paetow, the Medieval Academy of

America was entrusted with the task of bringing out a revised edition of the *Guide*. A committee was appointed by the Academy in May, 1929, to supervise the work of revision. A number of scholars were invited to coöperate, and the arrangement of Professor Paetow's material was actually begun in the fall of 1929. To ensure accuracy the editors submitted the materials collected for each section to the criticism of recognized scholars in the various fields.

In the new edition of the *Guide* an endeavor has been made to include the titles of all important contributions which appeared between 1917 and 1928 inclusive. For special reasons titles appearing after 1928 have occasionally been added. The general arrangement of the first edition has been followed. Two welcome innovations, however, are to be noted. In part III, outline XXIV, which was originally confined to medieval French language and literature, has been extended to cover other vernacular literatures. In part I, chapter 3, a section has been added on place names.

It would be almost superfluous to praise the new *Guide*. The editors have been faithful to the trust imposed upon them and deserve our warmest thanks. They have placed an indispensable tool in the hands of all Medievalists. The work, naturally, like all bibliographical instruments is not absolutely perfect. Certain slips, particularly omissions and typographical errors, are inevitable in such a book. These really detract but very little from the great value of the *Guide*, yet curiously enough they have blinded some of our hypercritical critics, and have led them to greet it with carping criticism and a rather grudging recognition. It is not in their spirit, therefore, but in one of constructive appreciation for the genuine merits of the new *Guide*, that I wish to offer the following suggestions and criticisms:

P. 16, no. 66: add A. Feder, *Lehrbuch der geschichtlichen Methode*, 3rd ed., Regensburg, 1924. This work is of special value to Medievalists. P. 23, no. 111: some comment should be made on the great value of Cabrol-Leclercq to students of medieval history. Its 10 double volumes, A-M, already furnish an immense amount of information on many phases of medieval history, as its scope is much broader than the title indicates. The work does not seem to be as well known among American Medievalists as it should be, for I miss references to a number of its important articles throughout the *Guide*. P. 24, no. 181: add E. Roloff, *Lexikon der Pädagogik*, 5 vols., Freiburg im. Br., 1914-1917. This encyclopedia contains much material on the Middle Ages. P. 31, no. 180: add *Revue Bénédictine*. It is mentioned on p. 151, but, as it is broader in its scope than the title indicates, it should be mentioned here. P. 35, no. 212 ff.: add P. Lehmann, *Lateinische Paläographie bis zum Siege der karolingischen Minuskel*, in Gercke-Norden, *Einleitung in die Altertumswissenschaft*, vol. 1, 10, 3rd. ed., Leipzig, 1925. This is an excellent sketch of Latin

palaeography in the early Middle Ages by Traube's successor at Munich. P. 36, no. 216, or p. 38, no. 237: add F. Ehrle and P. Liebaert, *Specimina Codicum Latinorum*, 2nd ed., Berlin and Leipzig, 1927. P. 37, no. 223: add R. Cagnat, *Cours d'épigraphie latine*, 4th ed., Paris, 1914, and C. M. Kaufmann, *Handbuch der christlichen Epigraphik*, Freiburg im Br., 1917. These two books are superior to the manuals of Sandys and Marucchi mentioned. P. 45, no. 302: add O. Marucchi, *Manuale di archeologia cristiana*, 3rd ed., Rome, 1923. P. 45, no. 303 ff.: a place should be given here certainly to the great *Handbuch der Altertumswissenschaft* which contains a number of volumes having a direct bearing on the Middle Ages. It is only mentioned quite incidentally in a foot-note on page 63. P. 45, no. 305: it should be noted that the *Kritischer Jahresbericht* ceased publication in 1915. P. 53 ff.: on French place-names add the article by Leclercq, *Lieu (noms de)*, in Cabrol-Leclercq, *Dictionnaire d'archéologie chrétienne*, vol. 9, 1, cols. 656-984. The article is followed by a full bibliography. P. 64, no. 335: the books are quite out of date and should be omitted. P. 65, no. 345: add L. Halphen, *Les barbares, des grandes invasions aux conquêtes turques du XI siècle*, 2nd ed., Paris, 1930. While it is mentioned later in the *Guide*, it fits in well here after Lot. P. 69 ff.: add P. Guilday, *An Introduction to Church History*, St. Louis, 1925. This convenient and helpful manual contains much of value for students of Medieval Church history. P. 71, no. 416: add J. Creusen and F. Van Eyen, *Tabulae Fontium Traditionis Christianae ad annum 1926*, editio altera, Louvain, 1926. These well arranged and accurate tables should be better known. P. 77, no. 472 ff.: add P. Otten, *A Manual of the History of Dogmas*, St. Louis, 1917. P. 104, no. 749 ff.: add G. Schnürer, *Kirche und Kultur im Mittelalter*, 3 vols., Paderborn, 1927-1929. P. 110, no. 822: the 11th and 12th editions of Ueberweg, 1926-1928, should be cited here in place of the 10th. Page 141, *Geography and History:* add L. Febvre and L. Battailon, *La terre et l'évolution humaine*, Paris, 1922. Engl. trans. by E. G. Mountford and J. H. Paxton, *A Geographical Introduction to History*, London and New York, 1925. This work, which is a good foil to Ratzel and Huntington, contains a valuable bibliography. On H. B. George, add: 5th edition, revised, 1924. P. 143 ff.: on Visigothic Spain add Leclercq's article, *Espagne*, in Cabrol-Leclercq, vol. 5, 1, cols. 407-523. P. 148 ff.: on Justinian, add Leclercq's article, *Justinien*, in Cabrol-Leclercq, vol. 8, 1, cols. 507-604. A valuable bibliography is appended. Pp. 162 and 390: on *Celtic Christianity*, add Leclercq's articles, *Irlande* in Cabrol-Leclercq, vol. 7, 2, cols. 1461-1552, and *Iona*, id. vol. 7, 2, cols. 1425-1461. P. 168: on Clovis, add Leclercq's article, *Clovis (Baptême et sépulture de)* in Cabrol-Leclercq, vol. 3, 2, cols. 2037-2074. P. 171 ff.: on Charlemagne, add Leclercq's article, *Charlemagne*, id., vol. 3, 1, cols.

656-803. P. 191 ff.: on *Medieval Institutions,* add the following important articles by Leclercq in the same work: *Agricoles (classes)*, vol. 1, 1, cols. 984-1035; *Colonat,* vol. 3, 2, cols. 2235-2266; *Duel Judiciaire,* vol. 4, 2, cols. 1660-1670; *Domaines rurales,* vol. 4, 1, cols. 1289-1346; *Formules,* vol. 5, 2, cols. 1899-1948; *Impôts,* vol. 7, 1, cols. 415-463; *Immunité,* vol. 7, 1, cols. 323-390; *Lètes* (Laeti), vol. 8, 2, cols. 2632-2654; *Lois des Barbares,* vol. 9, 2, cols. 1947-2186. P. 217: on *Byzantine scholarship,* add L. Bréhier, *Notes sur l'histoire de l'enseignement supérieur à Constantinople,* in *Byzantion,* vol. III (1926), pp. 73-94; vol. IV (1927-1928), pp. 13-28. P. 219 and p. 364: on *Culture in the Early Middle Ages,* add Leclercq's comprehensive articles *École* and *Lettres Classiques* in Cabrol-Leclercq, vol. 4, 2, cols. 1730-1883, and vol. 8, 2, cols. 2885-2942. Pp. 360 and 362: on *Latin Language and Literature,* add Leclercq's article, *Latin,* in Cabrol-Leclercq, vol. 8, 1, cols. 1422-1528, and H. F. Muller, *A Chronology of Vulgar Latin,* Beiheft 78 zur *Zeitschrift für romanische Philologie,* Halle, 1929. P. 361, line 7: Roby: read Raby here and in the *Index.* P. 363: the matter on this page has been jumbled through a slip in printing. Lines 29-36 should be moved up and placed under the heading *Greek,* where they belong. P. 365: on Julian add Leclercq's article, *Julien l'Apostat,* in Cabrol-Leclercq, vol. 8, 1, cols. 305-399. P. 386: on *"Syrians" in Gaul,* add Leclercq's article, *Colonies d'Orientaux en Occident,* in Cabrol-Leclercq, vol. 3, 2, cols. 2266-2277. Pp. 485 ff. and 362 ff.: the material on the Latin language of the Middle Ages should be presented more systematically. The indiscriminate grouping without regard for chronology of works on Patristic and Medieval Latin leads only to confusion, and defeats the very purpose of a guide. Special attention should be called to the value of Traube's *Einleitung* and Strecker's *Einführung* as aids to proper orientation in a difficult subject. Furthermore no mention is made of Leumann-Hofmann, *Lateinische Grammatik,* 5th ed., Munich, 1926-1928. This revision of the old grammar of Stolz-Schmalz is indispensable to students of Medieval Latin, as it follows the historical method in its presentation of the phenomena of the Latin language from the earliest times to *c.* 500 A. D. In its well organized bibliography the student will find a critical estimate of almost all the monographs mentioned in the *Guide* that deal with Latin writers before the date mentioned. P. 485, line 18: through some slip, no date or place of publication is given for C. S. Baldwin's *Medieval Rhetoric and Poetic,* nor does Baldwin's name appear in the *Index.* P. 493: A. S. Walpole's *Early Latin Hymns* is out of place here. It should be listed with the works on the literature of the early Middle Ages, pp. 359 ff. P. 516: on *Historiography,* add Leclercq's article, *Historiens du Christianisme,* in Cabrol-Leclercq, vol. 6, 2, cols. 2533-2735. P. 526: on *Libraries,* add Leclercq's

article, *Bibliothèques*, in id. vol. 2. 1, cols. 842-904. This article is followed by a good bibliography.

The *Guide* is furnished with a good index and is well printed and bound. All in all it is a splendid tool, and one that should be in the hands of every Medievalist.

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S. Agostino, Pubblicazione Commemorativa del XV Centenario della sua Morte. [Rivista di Filosofia Neo-scholastica, supplemento speciale al volume XXIII.] (Milan. 1931. Pp. 510.)

The most important and lasting contribution inspired by the commemoration last year of the fifteen-hundredth anniversary of the death of St. Augustine is without question Dom Morin's great edition of the *Sermones Post Maurinos Reperti*; for as Dom Morin himself says in the graceful Latin of his preface: *ego quidem satius habui ipsum tibi exhibere Augustinum, ex parte hactenus fere incognitum, at semper magnum, semper iis quae de eo dici queant, longe et multum antecellentem.* But among the other publications that have appeared in honor of the occasion, the present volume prepared under the auspices of the Faculty of Philosophy in the Università Cattolica del Sacro Cuore at Milan is one of the best. After a reprint of our Holy Father's beautiful Encyclical on St. Augustine, *Ad salutem humani generis*, the book comprises a number of essays on various phases of the great Doctor's life, writings, and influence. As valuable contributions appearing in commemorative volumes too often run the risk of being overlooked, it is worth while to indicate specifically the essays contained in the present book:

Agostino Gemelli, O.F.M., *L'agostinianesimo eterno*, pp. 24-30; Amato Masnovo, *L'ascesa verso Dio in S. Agostino*, pp. 31-41; Paoli Rossi, *Le evoluzioni cicliche del mondo secondo S. Agostino*, pp. 42-56; Mario Casotti, *Il "De Magistro" di Sant'Agostino e il metodo intuitivo*, pp. 57-74; Romano Amerio, *Forme e significato del principio di autocoscienza in S. Agostino e Tommaso Campanella*, pp. 75-113; Silvio Vismara, O.S.B., *La storia in S. Agostino e in G. B. Vico*, pp. 115-166; Francesco Pelluzza, *La causalità della grazia efficace nel pensiero di S. Agostino*, pp. 167-181; Arcangelo Galli, O.F.M., *Saggio sulla analisi psicologica dell'atto di fede in S. Agostino*, pp. 182-219; Umberto A. Padovani, *La città di Dio di S. Agostino; teologia e non filosofia della storia*, pp. 220-263; Andrea Oddone, S.J., *La dottrina di S. Agostino sulla menzogna e la controversia con S. Girolamo*, pp. 264-285; Francesco Olgiati, *L'antiagostinismo di Giansenio*, pp. 286-304; Melchiorre Roberti, *Contributo allo studio delle relazioni fra diritto romano e patristica tratto dall'esame*

delle fonti Agostiniane, pp. 305-366; Emilio Albertario, *Di alcuni riferimenti al matrimonio e al possesso in S. Agostino,* pp. 366-376; Giovanni Soranzo, *La visione che S. Agostino ebbe del suo tempo,* pp. 377-404; Aristide Calderini, *Riflessi di storia antica nel "De Civitate Dei",* pp. 405-421; Carlo Calcaterra, *Sant'Agostino nelle opere di Dante e del Petrarca,* pp. 422-499; Giorgio Nicodemi, *Sant'Agostino e l'arte,* pp. 500-508; Giovanni Galbiati, *Il Codice Ambrosiano C. 153 Inf. e la versione trecentista del "De Civitate Dei",* pp. 509-510.

It would be quite impossible to discuss all these contributions within the limits of one review, even were any one man indeed capable of discussing such a wide variety of material competently. The present reviewer has examined with special care and interest the essays by Vismara, Padovani, Roberti, Soranzo, and Calderini, as they fall within a province in which he feels that he can pass independent judgment. These essays are uniformly of high quality and value. Roberti's in particular opens up a long neglected field of investigation which is destined undoubtedly to shed much light on the history of Roman Law.

If all the contributions can be judged by the standard maintained by those mentioned, the members of the Faculty of Philosophy in the Catholic University of Milan are to be congratulated, since commemorative volumes are usually not very distinguished for the uniformly high quality of their contents.

MARTIN R. P. MCGUIRE.

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L'Unione della Chiesa Copta con Roma sotto Clemente VIII. By VINCENZO BURI, S.J. *Orientalia Christiana,* XXIII, 2. (Rome. 1931. Pp. 164.)

An interesting and well documented monograph of the last and most successful attempt ever made by the Popes to win back to the fold the Coptic Church *en bloc* through its Patriarch.

The chief purpose of the author was to show that this fresh attempt did not end (as generally alleged by the enemies of the Catholic Church, and but too often believed by some honest, usually better informed, Catholic writers) in so complete a failure as the one made in 1562, when Pius IV was shamefully deceived by Gabriel VII (95th of the line of Coptic Patriarchs), a well established fact acknowledged by all parties concerned.

This purpose Father Buri has achieved to our complete satisfaction. From the numerous documents (no fewer than 58) which he publishes from the various fonds of the Pontificio Archivio Segreto of the Vatican and several other archives or libraries of Rome and Florence, it appears

quite clearly that the Coptic Patriarch, Gabriel VIII (97th of the line) was perfectly sincere in his dealings with Clement VIII; that in due course of time he accepted the profession of faith imposed upon him, made it in writing and was faithful to it to the very end of his life. The Union had really been an accomplished fact which lasted as long as could be expected from the method employed to secure it. It outlived but a few years Gabriel VIII († 1602-03). His successor, Mark, at first dissembled his sentiments of hostility to the Union but he soon threw down the mask, quietly returning to schism and heresy. True, some of the clergy and laity who seem to have been sincere partisans of the Union, succeeded, thanks to the strong arm of the Turkish Governor, in having Mark deposed (the fact, Father Buri informs us, remained unknown to the Bollandists), and in procuring the election of another Patriarch, a certain Cyril from the Convent of St. Macarius in Nitria. This Cyril wrote to Paul V to announce to him his election and assure him of his firm purpose to continue the Union, but apparently he never succeeded in securing the allegiance of the people as a whole. His name does not appear in the official list of the Coptic Patriarchs. The Nation remained true to the former Patriarch though deposed and imprisoned.

We intentionally leave out of this review a few other points though of great interest, such as the explanation by the author of the fact that Catholic writers (no less a man than Pastor himself included) have been so long either ignorant of, or at least strongly doubtful as to the historicity of this Union, our purpose being merely to encourage the students of Church history to read Father Buri's book. Well will it repay their trouble, if trouble it be.

H. Hyvernat.

Catholic University of America.

Histoire de l'Espagne. Par Rafael Ballester. (Paris: Payot. 1928. Pp. 319. 25 fr.)

Doctor Ballester is one of the best-known contemporary historiographers of Spain, a pupil of Altamira and long associated with some of the leading schools of his country. He has been honoured by scholars both individually and as members of learned societies, his writings have circulated in Europe and in South America, and the first edition of his *Curso de Historia de España* was soon translated into German and used as a text in that country. The present French version is from the second Spanish edition (1924). The translator has added a chronological table of events from 1890 to 1910 and also a bibliography based on Ballester's monumental *Bibliografía de la Historia de España.* The selection is in

the main judicious, but without excessively lengthening the list certain works, such as the *España Sagrada* of Florez, might have been included.

Ballester's work is methodical and complete, and at the same time not overburdened with detail. Since it covers the whole of Spanish history down to the end of the nineteenth century there is necessarily much condensation and some large subjects, *e. g.*, Christianity in Roman Spain, are treated very briefly. In a "curso" this is inevitable and may be even a virtue, since it allows to the teacher latitude for developing and expanding the subject according to the needs of his pupils.

An excellence to be especially dwelt on is the inclusion of sections on the cultural life of the various epochs, a point in which history text-books of today are as a rule in advance of their predecessors. Unfortunately, however, the fact that Spain's culture has been fundamentally Catholic and is apart from Catholicism simply unintelligible has led some English writers not too friendly to the Church to minimize, distort or wholly ignore the influence on Spanish character and modes of thought and expression of the great writers of the "siglo de oro" and later periods. It is a real relief to find in the present work an adequate recognition of the part played in the development of their country by St. Teresa, St. John of the Cross, and of that very able but comparatively neglected Benedictine, Jeronimo Feijóo.

An English version of this work would be welcome, for such a treatment of this important subject is needed to supplant the inferior volumes in our language that for years have been imposing themselves on schools and colleges as "histories" of Spain.

EDWIN RYAN.

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The Angelic Doctor: The Life and Thought of Saint Thomas Aquinas. By JACQUES MARITAIN. Translated by J. F. Scanlon. (New York: Lincoln MacVeagh, The Dial Press. 1931. Pp. xviii, 300.)

This book is not an attempt on the part of Maritain to expose the philosophy and theology of St. Thomas Aquinas. Expressed in the words of the author, the purpose of it is "rather to illustrate certain essential aspects of the personality and influence of the Angelic Doctor, of his present and ever effective influence as much as and even more than his past influence. . . ." Hence the burden of the essays is that, Thomistic thought, open to every aspect of reality, is not a form of wisdom that has had its day and is now antiquated, but rather a marvelous organization of truth that is ageless, that is actual for all time, that even now holds the key to the problems oppressing the modern world.

The first chapter, entitled "The Saint," is devoted by the author to a brief sketch of the life of St. Thomas. With a few broad strokes of his literary brush, unmistakably reverent and sympathetic, he seems to impart new life to the comparatively few details selected. Gossipy elaboration of unimportant particulars is avoided, while the reader is left to gather the truer and more complete portrait of the saint from Maritain's appreciation in following chapters of the essential grandeur and supra-historical value of the holy doctor's intellectual and spiritual accomplishments.

For the three remaining chapters the titles chosen are strikingly appropriate. St. Thomas is "The Wise Architect", who succeeded "in constructing a philosophical and theological wisdom so elevated in immateriality that it is really free of every particularization of race or environment." This is just one sense in which he is seen to have been immensely practical.

St. Thomas is moreover "The Apostle of Our Time", in proof of which Maritain assigns three principal reasons. The title is justified to him first of all because he is the apostle of the mind, who, above all other philosophers, has vindicated and maintained the rights and the nobility of the reasoning faculty, the while he was bringing it whole and entire into the service of a wisdom that is divine; secondly, because he is the doctor of truth, of truth that is absolute, and not the result of any compromise with the Good or the Beautiful, least of all with what at the moment may *seem* to be convenient or conformable to the needs of the day; thirdly, because he is the restorer of the intellectual order, inasmuch as he alone is capable of delivering the mind from the radical errors of Agnosticism, Naturalism and Individualism, which, for the last three centuries or more, have been eating at the very vitals of our rational, religious and moral life.

In the final chapter, headed "The Common Doctor", after stating the authority of the Church in matters of philosophy, explaining "how a philosophy, which, in itself, depends solely on evidence and reason, could nevertheless receive the recommendation of the Church," Maritain proceeds to define the favorable attitude which she has constantly displayed toward Thomist philosophy. To those who think that the Church has imposed as a dogma on the minds of her faithful a particular philosophical system, as well as to those who are inclined to regard her recommendations with indifference, the content of this chapter should be highly interesting and instructive.

Three appendices make up the rest of the volume. The first is a chronological table of the life and writings of St. Thomas; the second is a convenient collection of the testimonies of the Supreme Pontiffs; the third contains the Encyclical *Aeterni Patris* of Leo XIII, the Motu Pro-

prio *Doctoris Angelici* of Pius X, and the Encyclical *Studiorum Ducem* of Pius XI.

The thesis argued by the author in the four chapters of this book is by no means an original one. His able presentation of it, however, from both the literary and philosophical points of view, will be subject to little question. Its English dress is an admirable specimen of the art of translating.

L. A. ARNOULT, O.P.

College of the Immaculate Conception,
Catholic University of America.

A Literary History of Religious Thought in France. By HENRI BREMOND. Vol. II: *The Coming of Mysticism.* (New York: Macmillan Co. 1930. Pp. 446. $5.00.)

The second volume of the Abbé Bremond's work fulfils the high expectations aroused by the first. It is likewise its logical development, for the mystical revival was clearly a fruit of devout humanism.

The subject of mysticism is one which has attracted not only people of religious fervor, but the most prosaic psychologists as well. And the recipients of the mystical experience have been equally varied in type. Here if ever are we confronted with the mysterious truth that "the spirit bloweth where it listeth". It is not surprising, however, that the most numerous examples of mystic union should be found among those possessing the plenitude of revelation, and particularly in the case of men and women of saintly character. According to the author, there is yet another fact to be observed. "Women", he writes, "are peculiarly sensitive to that divine touch which makes the mystic." It is significant that most of his pages are devoted to the women mystics of seventeenth century France. He begins with Marie de Valence, convert from Calvinism, who "providently, as it would seem, came across the path of P. Coton and guided the confessor of the King of France." The importance of this contact can be grasped when we realize that the progress of French mysticism was signally advanced by the conciliatory policy of Henry IV, whose counsellor was Père Coton. Like Bossuet somewhat later, Coton was suspected of *minimisme* in a book against the Protestants which was saved from the Index only by the intervention of the King and Cardinal Bellarmine. Père Coton's strategic position at Court gave him a rare opportunity to foster the mystic life of those around him. He was a Jesuit, and the Society of Jesus played an important rôle in the mystical revival. The Franciscan Capuchins also took an active part in the movement. Chief among these was Benoit de Canfeld, of English birth, who in the opinion of the author "more than any one else gave our religious renaissance this

clearly mystical character, which we see already stamping it and which was to last for the next fifty years."

Many pages of the Abbé Bremond's erudite work are devoted to Madame Acarie, "assuredly the most important person with whom this volume deals," and whose story makes delightful reading. She was identified with numerous causes, having introduced into France the Carmelite Order founded by St. Teresa and having aided greatly in the development of the Ursulines and the reform of the Benedictine abbeys. Above all, she gathered about her, inspired and directed nearly all the religious lights of her generation. Since "directed" is the word used by the author it may be set down without apology by the reviewer. The Abbé Bremond faces the issue squarely. Unwilling "to start a discussion with those who, whether rightly or wrongly, would resent the intervention of this woman in the interior life of the Church," he nevertheless makes known his own position: ". . . why should she refuse to those who came to her the few clear simple words that would decide their sainthood, possibly even their salvation?" A little further on he asks "Shall a man alone be able to render this service, and the quick intuition of a woman's intelligence and heart be unequal to it? To these natural gifts of divining sympathy, of which it appears man has no monopoly, must be added in the case of a great mystic like Mme. Acarie personal experience of sublimest mysteries, a sharpened sense, so to speak, of Divine Presence and Influence. What more could be wanted?" There follows a quotation from Boucher regarding the valuable direction which she gave to Père Coton and Père Binet, Provincial of the Jesuits.

After many interesting pages devoted to other Carmelites who were also mystics and a chapter on the unique career of the blind St. Jean de Saint-Samson, the author discusses at considerable length the Great Abbesses, who "in less than thirty years had reëstablished in every quarter of the kingdom the nearly vanished prestige of the Order of St. Benedict." These women had striking characteristics in common: youth, courage, sanctity, learning, aristocratic lineage and personal charm, all of which they needed in their battle against "the ignorance and folly of the old religious, fighting desperately for their traditions of ease, coquetry and sloth." The author points out that reëstablishment of enclosure was "not the critical point of reform, as masculine imagination and modern students are disposed to believe." The difficulty lay in reimposing Benedictine poverty, for "at the time in question this fundamental rule was in the Abbeys only a distant memory, like baptism by immersion or Communion in both kinds with us." In this, as in all other conventional reforms, the young abbesses finally won the day.

The last chapter tells anew the ever-charming story of the co-labors of Francis de Sales and Jeanne de Chantal. Mystics both, these saintly

friends incalculably enriched the spiritual life of humanity. And the mystical experience itself which runs like a golden strain through the histories of these and other souls with which this volume deals—what of that? Speaking of one of the mystics of Montmartre, the author writes:

> The region in which Charlotte Le Sergent dwelt, and would have liked to root her disciples, was the barest and most despoiled of which any one could dream; the centre or the point of the soul, the apex of that abyss where God trysts with His creature. In this rare atmosphere, imagination and sensibility and the reasonings of reason are motionless, save for imperceptible pulsations immediately repressed. Only the spirit of the spirit, the soul of the soul, there moves freely, dilates and realizes itself. Let men debate these experiences as much as they like, let them say that at this altitude, or in these depths, the mystics find only themselves, that at this rendezvous assigned, as they are firmly convinced, to them by God, they descend or soar merely to converse with their own image—they are wrong I believe, but in any case the experience remains real, magnificent, and worthy to arouse deep interest in any one who claims Terence's "homo sum" as his own.

This is only one of the reasons why a great army of eager readers should be found for this scholarly and brilliant book.

GEORGIANA PUTNAM MCENTEE.

Hunter College, New York City.

Histoire de la Belgique Contemporaine, 1830-1914. Vol. III.* (Bruxelles: Vromant and Co. 1930. Pp. 697.)

The third and last volume of this excellent historical study—the work of leading Belgian specialists—is composed of nine parts which are: 1. *Public instruction in Belgium since 1830,* by Auguste Mélot, Ministre Plénipotentiaire; 2. *Philosophy in Belgium,* by Msgr. Léon Noël, President of the Superior Institute of Philosophy at Louvain; 3. *Prehistory and History,* by Dom Grégoire Fournier of the Abbaye de Maredsous and by P. E. de Moreau, S.J., Professor of Church History at the Theological College in Louvain; 4. *Philology in Belgium,* by Alphonse Roersch of the University of Ghent, Fernand Desonay of the University of Liége, and Canon Henri de Vocht of the University of Louvain; 5. *Belgian Literature,* by Georges Doutrepont of the University of Louvain and Léo Van Puyvelde of the University of Liége; 6. *The Arts,* by Paul Saintenoy, professor at the Royal Academy of Fine Arts, Arnold Goffin, member of the Academy of French Language and Literature, and Ernest Closson, professor of the history of music at the Royal Conservatory of Brussels; 7. *The History of Sciences in Belgium,* by Maurice Alliaume, Marc de Hemptinne, W.

* For the review of the first two volumes see the issue of April, 1931.

Mund, Canon Victor Grégoire, Paul Debaisieux and F. Kaisin, all of the University of Louvain; 8. *The Formation of a Belgian Colonial Empire,* by Constant Leclère of the Athénée Royal at Liége; 9. *Our National Monarchy,* by Count Louis de Lichtervelde, author of the well-known biographies of Leopold I and Leopold II.

Each and all of these parts represent an important contribution to the history of Belgium, giving ample possibility for further research in their respective fields through the addition of extensive and well composed bibliographies. The limits of this review do not permit me to mention any details about the individual contributions, nevertheless I must attract the reader's attention specifically to part 3 and part 8. The first one especially, the study of Father de Moreau, is a most complete historiography of Belgium and reveals an astounding activity of Belgian historians. The chapter on the Historians and Historical Schools on the eve of the World War is particularly interesting and instructive. As for the study of Mr. Leclère on the Belgian Congo, it puts the final touch to the revised outlook on the activity of King Leopold II by refuting all biased accusations which have been piled up for years mainly from British sources and by establishing beyond any doubt or argument the great foresight and statesmanship of that king of the Belgians.

School of Foreign Service, Georgetown University. LEONID I. STRAKHOVSKY.

King Charles the Second. By ARTHUR BRYANT. (New York: Longmans, Green and Co. 1930. Pp. 448. $3.50.)

Charles the Second has not received justice from historians chiefly because of his brother's failure. It has been the fashion to extol the Revolution that followed the collapse of his House, and to mistake the Whig ascendancy for a democratic triumph. Moreover, the notorious profligacy of the king has tended to overshadow his remarkable success as a statesman. Too much reliance has hitherto been placed upon the political writers of the next generation whose interests were involved in a new régime. Mr. Bryant has tried to present Charles as his contemporaries saw him, as an enigma whose real policies were inscrutable both to friend and foe. He has made use of letters, diaries, and accounts of actual witnesses, rejecting all that is plainly *ex parte*. He disclaims any attempt to argue or explain. He sets down what he has read—and his reading has been enormous—and gives his authority for every word. One of the chief values of the book is its bibliography, arranged with references in the text which neither spoil the pages nor tire the average reader. It is a chatty, gossipy book, delightfully attractive, presenting a new picture that challenges attention and criticism.

Charles is shown to have been one of the most successful of the English kings. He slowly brought order out of chaos and at last established his throne in the hearts of his people. He did this by his own unaided genius, for his ministers were remarkable for their stupidity. Under the outward guise of indolence and gaiety he hid an invincible will with a fixed purpose. He never forgot that his father had died because of his obstinate hatred of the Presbyterians, nor the strange fact that it was his father's enemies who, powerless to govern the country any longer, had in desperation brought him back to the empty throne. He was well aware that the rejoicing Royalists who welcomed him home could neither fill his purse nor keep him from the scaffold. His only hope lay in patient expediency, trimming his sails to every favorable breeze with seeming nonchalance, and allowing his enemies to disarm one another. The country was bankrupt, the army unpaid and mutinous, and the people ranged in hostile factions. The king himself was burdened with private debts and embarrassed by his "Frenchified" Catholic relatives. But his prudence and toleration eventually won. He relieved himself of the necessity of parliamentary supplies by selling his neutrality to foreign powers; an expediency that brought him enough money for his bare needs and kept his foreign commerce prosperous. His last years were almost glorious. He ruled a contented people, commanded an invincible fleet and saw the foundations laid of a coming empire.

There are gaps and obscurities in Mr. Bryant's book. He treats too lightly the religious question, paramount in a reign which closed the period of the English Reformation. The policy of Charles hardened the most dangerous and lasting form of Protestantism. The fanaticism of the Puritans gave way to an Anglican compromise which was supported by the unrewarded and therefore disgruntled Royalists, by the turn-coat Presbyterians, and by the growing nationalism of the people. Though his brother James had not the sense to know it, the opportunity of a Catholic Revival was definitely lost. But of this the book says little.

Philadelphia, Pa. EDWARD HAWKS.

A History of Canada. By CARL WITTKE, A.M., Ph.D. (New York: Alfred A. Knopf, Inc. 1929. Pp. 397.)

During the past few years considerable interest in Canadian history has been aroused in the United States. Gradually many have come to a realization of the importance of the history of their neighbor to the north. This interest has culminated in the appearance of Prof. Wittke's *A History of Canada*, which is very probably the best short history of the Dominion yet published.

In the introduction to this work, Harry Elmer Barnes deplores the lack of knowledge of Canada on the part of educated citizens of the United States. "It is nothing less than scandalous", he writes, "that an educated citizen of this country should be familiar with Romulus, Scipio, or Louis the Fat and yet never have heard of Lord Durham, Lord Strathcona, or Sir Wilfred Laurier." He stresses the value of Canadian history from the viewpoints of economic policy, international relations, and the lessons to be learned from Canada's institutions and mode of government. In this connection one statement of Prof. Barnes is very striking:

> As soon as citizens of the United States have developed such a degree of political maturity and urbanity that they concede the possibility of acquiring valuable information and suggestions from observation of the political institutions and experience of other states, we shall find much to instruct us in the political evolution of Canada.

It is not the United States alone which has neglected the study of Canadian history. In Canada the subject has been neglected and Canadians are realizing but slowly the importance of the study of their history. The present writer, as a Canadian, feels that the words of Prof. Barnes might well be pondered over by Canadians.

Though the volume is entitled, *A History of Canada*, the reviewer is rather surprised at the small amount of space given to the French régime. The history of that period takes up less than one-tenth of the volume. The account, while well written, is necessarily sketchy and incomplete. It is true that Prof. Wittke states in his Preface that "the period before 1763 has been treated very briefly, not because of any underestimation of its importance, but in order to gain space for a discussion of more recent times." In this case would it not have been better to label the volume: "A History of British Rule in Canada"?

The author gives a very good account of the history of the Dominion since 1763, and always keeps in mind the relationships between Canada and the United States. One-half of the volume is devoted to Confederation and the subsequent history of the Dominion to the year 1927. The work is well divided into chapters and the chapter headings well chosen. With only one of the latter would the present writer disagree. Chapter VI bears the heading "Loyalist Pioneers and the Repeal of the Quebec Act". In vain does the reader examine the chapter for a mention of the "repeal" of this act. As a matter of fact, it was not formally repealed, but rather, as Coupland states, in *The Quebec Act*, "the Act of 1791, while superseding its constitutional provisions, reaffirmed its policy of national toleration."

Too much condensation of material is likely to cause an author to make general statements that he probably would not make in a larger work.

In referring to the education of the *habitants* under the French rule, he makes the general statement that "the masses of the people remained illiterate." Historical research has shown that a considerable number of elementary schools were established in Canada during that period and that secondary education was not neglected. Moreover, the Jesuits established a college in Quebec in 1635, when that settlement contained but a few hundred people. There was no doubt a considerable amount of illiteracy, but it was also quite prevalent at the same time in the British Colonies in North America. Abbé Gosselin, in *Canada and Its Provinces* (vol. 16, p. 393), sums up the state of education in Canada at that time in the following words:

> We do not claim that, taken as a whole, education in Canada was as general or as well developed as in the mother country at the corresponding periods; but it is none the less true that it was much more so than was long believed, and that, allowing for the newness of the country and the circumstances of climate, remoteness, paucity of means, etc., it is really astonishing that the colonists were able to do so much and so well.

There are a number of misprints and a few small errors which, however, do not detract from the value of the work. The volume is well done and Professor Wittke deserves congratulations. He has produced a work that is critical and at the same time very readable. His history should be very popular as a college text, and the select bibliography at the end of each chapter enhances its value for that purpose. It is to be hoped, however, that in the next edition the publishers will see fit to provide the volume with a more durable binding.

HUGH J. SOMERS.

St. Francis Xavier University,
Antigonish, N. S.

A Collection of Documents relating to Jacques Cartier and the Sieur de Roberval. By H. P. BIGGAR, D. Litt. (Ottawa: Public Archives of Canada. 1930. Pp. xxvii, 570.)

Those who are interested in the history of the Northland stand deeply indebted to the learned staff of the Public Archives of Canada who, both at home and in foreign lands, are ceaselessly gathering documents or obtaining transcripts that are of prime importance in their special field. The latest publication (No. 14), edited by Dr. Biggar, is evidence of the painstaking work in which the members of the staff are engaged. Little was known until comparatively recent days of Cartier's third voyage (in 1540); nor was there much documentary knowledge concerning Roberval's abortive attempt to establish a permanent colony on the banks of the St. Lawrence. Practically nothing was known of the attitude of the Spanish

ruler, King Charles I (V) toward the "presumptions" of Francis I until Dr. Biggar's industrious researches revealed the correspondence carried on between Charles I and his ministers. In April, 1917, Dr. Biggar presented a résumé of Spanish and French colonization activities at a meeting of the Royal Historical Society. This résumé was published in *Transactions of the Royal Society*, 3rd. series XI, pp. 143-164, and forms an Introduction to the *Collection* published by the Public Archives of Canada.

Dr. Biggar's volume contains 293 Spanish and French documents, with two brief appendices that are not of great historical value. The Spanish documents are furnished with a collateral English translation; but the French are left in the original, and incidentally make difficult reading for a tyro in the language. Many of these shed quite a new light on the personality and the character of both Cartier and Roberval.

The Spanish documents are decidedly valuable, and they reveal much that historians of the colonization period during the reign of Charles I seem to have known nothing. They are really supplementary to the Colleçion Vargas which historians of Bacallaos (Newfoundland) have hitherto found accessible.

It were impossible in a brief notice to discuss these documents in detail. To the present writer Documents CCXII, CCXIII, and CCXVI have special interest, as they are of prime importance to the student of Spanish, Portuguese, and French activities in Northeast America, especially in Newfoundland and along the shores of the Gulf of St. Lawrence.

Dr. Biggar has produced a most valuable piece of work. It must have been accomplished under serious difficulties and involved an enormous amount of labor, which those of us who have browsed in the Archives of Simancas, and the Archivo de Indias, fully understand.

The Catholic University of America. P. W. Browne.

Catholic Culture in Alabama: Centenary Story of Spring Hill College, 1830-1930. By Michael Kenny, S.J., Ph. D., Litt. D. Preface by James J. Walsh, Ph. D., K. St. G. C., etc. (New York: America Press. 1931. Pp. 400. $5.00.)

An incidental commendation in the request for this review—"the book is so thoroughly well done"—has my unreserved endorsement; and I am confident that this pronouncement of an authority who combines our best literary and historical competence will also be heartily endorsed on intrinsic grounds by readers who enjoy history recounted with the charm of romance. This is not a mere college record of local or alumni inclusiveness; *Catholic Culture in Alabama* is truly Catholic and cultural, but extends its review far wider than Alabama and the domestic annals of Spring Hill's hundred years.

The historic background, presenting in concise but storied sequence the Catholic colonization of the entire Southland, reveals a century's heroic apostolate of the Southern Indian tribes and not a few striking facts and incidents, secular and religious, that our histories ignore; and when the last of our five flags seemed set on the grave of Catholic evangelization, comes Bishop Portier to renew its life, and to give light and leading to Catholic culture not only in Alabama but in all the wide region from Mississippi to the Atlantic Coast. This adventure of a lone bishop without a priest, organizing a complete collegiate institution and a 109,000 square-mile diocese, held primary attraction for his present episcopal successor; but soon official interest was lost in the charm of the narrative, the flow of striking events, personalities and luring anecdotes, and the intensely human notes of the personages portrayed.

Bishops Portier, Loras, and Bazin are placed for the first time on their deserved pedestal among the great pioneer bishops of the United States; and the unfolding of the inspiration and support lent by them and their successors to Spring Hill College in the eighty-five years of its distinguished Jesuit guidance, justly renders the story as pleasing and valued a record of this diocese as of their centennial protégé on the historic hill that crowns their See. But it is not merely a bishop's, cleric's, or collegian's book; its two hundred thousand words are bristling with human interest and exercising on every page a universal drawing power, which one acquainted with the author's originality and literary equipment could forecast.

It is gratifying to find this forecast verified in the national appraisals of a college story of this far-away, forgotten South. The Dubuque *Tribune's* editor had our own experience: "We received this book yesterday and spent half of the night with it. It is history and romance in one". The New York *Sun* found in it "a sweeping, rushing quality" and "as gripping a chapter of early American history as can anywhere be found". The Boston *Transcript* finds the whole book "an interesting and valuable chapter in American History", and "such charm and skill in the interweaving of background and detail of achievement, that many besides educators and historians will find its pages of deepest interest". The Chicago *New World* touches best the springs of its attractiveness: "Great figures march across his pages; men who carry an epic air with them. The pioneers' axes ring through the early story, the drums of the Civil War beat through the middle of it, the flavor of the old Catholic South, pervades it all. A forgotten, and to many an unknown, romance of actual history is made alive again, in good clear, strong narrative, in vivid portrayals of individuals, in swift social descriptions, in heroism and in humor. . . . This is a great book, because it recounts a great story, and does it in a great way. It is done with balance, with a sense of proportion. It has room for details, but is never lost in the details. Bishop

Portier and thousands of others weave in and out of the story of the College like threads in a tapestry. The result is a really impressive picture of Catholic life in a whole region of the country, a memorable contribution to Catholic history, worthy to take its place with such fine studies as those of Father Guilday. Don't miss it."

These and many like Northern citations will free our unreserved commendation of the story of this coeval glory of our diocese from the charge of local prepossessions, and will enforce our conviction that Father Kenny's *Catholic Culture in Alabama* has national and permanent appeal.

Mobile, Ala. ✠ T. J. TOOLEN.

Simon Bruté de Rémur, First Bishop of Vincennes. By Sister MARY SALESIA, O. S. B., Ph. D. (Meinrad, Ind.: The St. Meinrad Press. 1931. Pp. xlviii, 441.)

The Catholic University of America has contributed immensely to the historiography of the Catholic Church in the United States by the researches and writings of its teaching staff and its student body. One of the latest and most valuable productions is *Simon Bruté de Rémur, First Bishop of Vincennes*, by Sister Mary Salesia Godeker, O. S. B., Ph. D., of the Convent of the Immaculate Conception, Ferdinand, Indiana, who did her graduate work at the Catholic Sisters' College at the University. Her volume ranks as one of the most notable achievements of the institution, and it enables us to vision that within a brief period we shall have a complete story of the growth and development of the Catholic Church in the United States.

The pioneers of the Faith in this country were European missionaries, who crossed the ocean with the sole purpose of "multiplying tents of Christianity", and who have lost nothing of their lustre and importance with the passing years. One of these, whose name has permanently been rescued from oblivion, was Simon William Gabriel Bruté, first Bishop of Vincennes, whose biography has been so splendidly produced by Sister Salesia. This work was a difficult undertaking, and it involved a large amount of research, vast patience, and indomitable industry, largely because manuscript material was lamentably lacking due to the carelessness (and worse) of those who had the custodianship of Bishop Bruté's personal papers. This fact is disclosed in a lengthy Introduction in which Sister Salesia discloses the many difficulties which she experienced in gathering material. It was widely scattered both in local and in foreign archives. It is quite remarkable that much material was found, of a most valuable nature, in quarters which hitherto were not known to possess any material of value in connection with the life of Bishop Bruté.

The volume, consisting of fifteen lengthy chapters, is most exhaustive,

and gives us a complete story from the earliest days of the "Tarsicius of the French Revolution" to the time of his appointment as first Bishop of Vincennes. It is a masterly achievement as a piece of historical composition, and in scholarly treatment and careful documentation is a cynosure for the eye of the diligent research student. It is, moreover, a distinctive and fascinating picture of a unique figure in the ecclesiastical life of the United States.

The personality of Simon Bruté de Rémur is one of almost indescribable charm, and in Sister Salesia's admirable volume he stands out as a most appealing character in the epic story of the nascent Church in America, and as a "man of God", who has but a single eye for the promotion of God's Kingdom on earth. He was a man, moreover, a person of historic significance in the comparatively small group who laid well and solidly the foundation of the Catholic Church in America. He was a veritable apostle, an educator, saintly priest and pioneer, and richly deserves all that has been written of him by Sister Salesia.

She has not overlooked anything of value that could be found either in Europe or America in the presentation of an intriguing volume, which is published in a most attractive form by the Meinrad Abbey Press. It is excellent in format, paper, binding, and illustrations, and is printed in type that is worthy of its content. The bibliography, which comprises several pages, is exhaustive; even the Bruté family papers, found at Rennes, have been laid under contribution. The book is furnished with a copious index, which greatly enhances its value.

P. W. Browne.

The Catholic University of America.

Mexico and Texas, 1821-1835. By Eugene C. Barker. [University of Texas Research Lectures on the Causes of the Texas Revolution.] (Dallas: P. L. Turner Company. 1928. Pp. vii, 167. $3.50.)

Brief, concise, clear and to the point, the five lectures presented here are indispensable to an understanding of the fundamental causes of the Texas Revolution. As the author truthfully says: "The causes of the Texas Revolution are more than a study in local history. Misapprehension concerning them and of the consequences to which the revolution led lies at the bottom of much of the suspicion and distrust which have animated Latin-American relations with the United States for nearly a hundred years."

Impartially and with a sincerity that is impressive and contagious, the origins of the struggle that was to result first in the separation of Texas from Mexico and ultimately in its annexation to the United States are traced step by step so that the tangled web that has bewildered and misled

so many into erroneous conclusions becomes intelligible. It is refreshing to have this complex episode in history simplified and reduced to its true component elements. Back of the final rupture we see at the base the inevitable racial differences strengthened and supported by the difference in cultural and political background of the two peoples that came together in the sparsely-settled regions of Texas. As the number of American settlers increased, the political turmoil in Mexico increased, suspicions grew, distrust gave rise to false accusations, and events followed each other, irresistibly confusing the already strained relations of the aggressive pioneer and the suffering and patient Spanish settler.

How the Mexican authorities and the Mexican people in general became suspicious of the new colonists, and how the actions of the Government of the United States tended to color and give support to their suspicions is demonstrated in the second lecture. At the same time it is pointed out clearly how these natural apprehensions led to defensive measures, which in turn led to suspicion on the part of the liberty-loving American pioneers, who became all the more aggressive in the defense of what they considered their rights and that which was all they had in the world, their land holdings.

The next two lectures deal with the development of well-formulated grievances by the colonists. With human understanding and sympathy the writer presents their views. The reader comes to realize that in spite of whatever the Mexican government could have done, nothing could have prevented in the end a clash between the two races. This had to result, perforce, in separation from Mexico. Race, religion, political experience, economic interests, and the inherent fear of all human beings when their whole earthly possessions are at stake could lead to nothing short of revolution. The reader is swept on to the final struggle with sympathy for Mexico and with understanding for the American colonist.

"On the one side was the Anglo-American immigrant, blunt, independent, efficient, a rebel against authority, a supreme individualist. On the other side was the Latin-American master of the soil, sensitive, secretive, subtle and indirect in his ways, by training and temperament a worshipper of tradition and a creature of authority. With the political ascendancy of the two elements reversed the situation would have held no threatening aspects, but with the Mexicans in the political saddle conflict was certain." No shorter, clearer, and more impartial analysis of the situation can be found in the voluminous literature, both in Spanish and English, on the subject.

The last chapter does not constitute one of the lectures. It is a reprint of a former study with some changes on the development of public opinion in Texas preceding the Revolution. It is a very interesting summary of how the various interests were unified by the leaders of the revolt, and

how certain unforseen circumstances helped to consolidate the divided groups in such a manner that by the time the formal outbreak came, at the close of 1835, the American colonists presented a united front and were ready to make one supreme effort for separation from Mexico.

These five lectures are a real contribution to the understanding of an episode that has been colored with the darkest hues of treachery, recriminations, and unfounded suspicions. It exonerates the United States from any complicity in the promotion of the revolution, it refutes the oft-repeated arguments that would make us believe the movement for independence was a deep-laid plot of the slaveholders to extend their territory; and lastly, it gives us a true and sympathetic insight into the human elements that were, in a final analysis, the determining factors in the struggle.

CARLOS E. CASTAÑEDA.

University of Texas.

A Short History of California. By ROCKWELL D. HUNT and NELLIE VAN DE GRIFT SANCHEZ. (New York: Thomas Y. Crowell Company. 1929. Pp. xiii, 671.)

To produce a single volume manual for students that will at the same time serve as a synthesis of "the whole course of California's development" for the "more thoughtful type of general reader", a book concise enough to be easily handled yet containing enough detail to preserve the true atmosphere of the several periods, was the aim of the authors of this work. They have striven to combine the features desired in the higher type of popularization with the elements required in a scientific historical text-book. In spite of the difficulty of trying to serve two distinct needs with one production, not unlike attempting to kill two birds with one stone, they have succeeded admirably.

Equal justice to all groups involved in the development of the California commonwealth is promised in the preface and meted out in the text. Spanish navigator, soldier, colonist, and missionary, followed by American pathfinder, pioneer, gold seeker, soldier, and settler, succeeded in turn by empire builders, the sons of the pioneer, both Spanish and American, and the later arrivals, who came to lend their genius and industry to the task of fashioning the civilization of the West Coast, all receive their proper measure of attention. The value of their contribution to California life is estimated with remarkable fairness, even though the reader may at times disagree with the judgment of the authors as to the character of some of the men involved.

Discovery and first settlement are treated in excellent fashion in the opening part. The slow, painful progress up the coast, as described in

this book, calls forth the admiration of the reader. The indomitable courage of the Spanish sailor in the face of almost unbelievable hardships is nothing short of remarkable. The landings of Cortés in Baja California, the explorations of Ulloa in the Gulf of California and up the western coast of the peninsula, and finally, the voyage of Cabrillo in 1542 show us how Alta California was discovered within fifty years of the landing of Columbus. We get glimpses of the Manila galleon in its perilous yearly voyage and the part it played in hastening the settlement of California.

The Spanish period, treated in Part II, affords the authors an opportunity to outline California life as it was lived during the first half-century of the white man's sway. Three important elements are to be distinguished, viz., mission, presidio, and pueblo, together with the beginnings of the rancho and hacienda. Of these, the most important was the mission system, for the missions were the very life and support of the colony. In view of this fact, although very fair, the authors do not appear to have given as complete a description of these foundations and the men who established and developed them as would be desirable. The missions and missionaries dominated California life to an extent that dwarfed everything else in what was then a comparatively unimportant outpost of civilization. Without them the civil establishment could hardly have endured. On the other hand, attention to the civil governors seems overstressed when their insignificance is considered. There is, too, a tendency to excuse them and play down the then very vital controversies between them and the missionaries, a tendency that the authors continue during the chapters on the Mexican period. In view of the disaster brought on by secularization, as accurately described and roundly condemned by the authors themselves, the praise of Figueroa and Vallejo, to mention only two, does seem a bit fulsome.

The fascinating life of the days of the caballero's rule is sketched with a skill that makes pages of interesting reading. California's heritage from Spain and Mexico in language, place-names, architecture, agricultural industries, law and jurisprudence, etc., affords material for not the least interesting chapter.

Secularization of the missions was doubtless the outstanding event of the Hispano-Mexican era. Their ruin upset the equilibrium of old California. Far more important, however, to the development of the modern commonwealth was the American conquest with the profound changes it introduced. Control of California by the United States was inevitable, but the discovery of gold and the Mexican War achieved it abruptly.

Once California was an American State the pastoral institutions rapidly gave way before Yankee energy. Political activities surrounding the creation of the new constitution, the land question, the coming of the railroad, the workingmen's movement, the Chinese and Japanese questions,

and other topics are treated in a way to reveal the profound transformation that was going on. The question of loyalty to the Union during the Civil War shows California's first participation in the general life of the United States and gives opportunity to mention Thomas Starr King, a resident of the State for four years, whose efforts on behalf of the Union cause won for him the distinction of a place beside Father Serra in the National Hall of Fame.

The closing chapters, those treating of material progress and cultural development are, perhaps, the least satisfactory in the whole book. Complicated activities make synthesis difficult. On any number of questions preliminary investigations have yet to be made. We are still too close to recent marvelous changes to judge them in their true historical perspective. We cannot help thinking that the attention given to educational matters, for example, is altogether too slight. On the Catholic side, we are surprised to see omitted the names of St. Mary's College in the north and Loyola University in the south. No mention is made of the several Catholic colleges for women. Neither the public school system nor parish school developments are adequately presented.

Treatment of religious institutions during the late Mexican and entire American periods is too sketchy. Protestant activities are not coördinated or systematically presented. After a fine paragraph (page 290) on the growth of the Catholic organization from Serra to modern times, inserted at the close of the Mexican period, no effort is made to treat this development in a coördinated way after the mission period. The modern secular Church grew out of the Franciscan establishment when one of the missionaries, Father Francisco Garcia Diego, became the first bishop of both Californias in 1840. This important transitional phase is not even mentioned. Archbishop Alemany, Bishop of Monterey, later Archbishop of San Francisco, is alluded to. There is reference to several other dioceses, but they are left unnamed. It seems strange to forget in a history of California such men as Archbishops Riordan and Montgomery and Bishops Amat, Mora, Conaty and others. In Catholic circles there was logical, systematic historical development, but the authors give it no adequate treatment.

The reason is to be sought, perhaps, in the absence of any studies in later ecclesiastical history in California which the writers of this manual could utilize. The same is true in the case of many other California institutions. The general historian's task is rendered difficult, and will remain so, until students have prepared a complete series of scientific monographs in various fields. Catholics have neglected the post-mission period. The authors call attention to the absence of any complete study of the important question of Spanish and Mexican land grants.

The present volume should prove to be a useful manual. Book lists and

source materials are indicated at the end of each chapter and will enable the student or the thoughtful reader to enter more deeply into an examination of the questions treated with necessary brevity in the text.

✠ THOMAS K. GORMAN.

Reno, Nevada.

The Catholic Church and the American Negro. By JOHN T. GILLARD, S. S. J. (Baltimore, Md. 1929. Pp. 324.)

Recent years have witnessed a growing interest in the "Race Problem" touching the Negro and the white man in these United States. The present volume stimulates this interest in so far as the problem engrosses the spiritual attention of the Catholic Church. There is no effort, on the part of the author, to flatter the vanity of the race or to encourage the smugness of those who think that Catholic action confines its charity to purely parochial concerns. While there will be found readers who will consider the author too outspoken in this serious and matter-of-fact study of a serious and matter-of-fact problem, the book is one that no priest or Catholic layman can read without experiencing a quickening of zeal for the salvation of this benighted people. A "religio-sociological" problem in the United States, "it constitutes an opportunity for and a challenge to our best Catholic thought." Historical, interesting narrative, well buttressed with every available statistics, the *Catholic Church and the American Negro* makes easy and informative reading. Within the scope of 364 pages the Rev. John T. Gillard, S. S. J., traces the evolution of this problem from pre-civil war days down to the present time. This alone should recommend his work to the serious, thoughtful attention of the educated classes of the race. Here is a word picture that vividly portrays the difficulties that beset the path of the missionary in the North as well as in the South. Of immediate import is the question of a colored priesthood. Is it practicable? Are there colored priests already in the field? And what has been the attitude of the colored people in this regard? Will a secular colored clergy become an actuality, and if so where must it first function? To all these and a hundred kindred questions Father Gillard's work essays a ready answer.

Particularly appealing and practical is this scholarly work for those already engaged in the colored missions. It emphasizes the primary importance of a full knowledge of the facts for those working in this field. It makes the Negro better known and understood. True, the author has been handicapped in giving full details of the work already accomplished, small as this work has been in proportion to the vastness of the field. A number of missions have not submitted a report of the success or failure of their undertakings. Greater sympathy might be encouraged by giving

due attention to all religious bodies engaged in the field by reference in the text to the religious in charge. This oversight can easily be remedied in a work that deserves to see many future editions.

Cornwells Heights, Pa. JOHN GRIFFIN, C. S. Sp.

Henry Charles Lea: A Biography. By EDWARD SCULLEY BRADLEY, Assistant Professor of English in the University of Pennsylvania. (Philadelphia: University of Pennsylvania Press. 1931. Pp. 391. $5.00.)

The scholar "in his lonely citadel" ordinarily finds the realms of science, literature, civics, business, finance, and historiography mutually exclusive, since their various requirements are largely insociable. But the prodigiously active and productive career of Henry Charles Lea in all of these fields of labor is a most remarkable exception to the rule.

In a Philadelphia public school named after him, there is a bronze bust whose pedestal is inscribed with this summary of his career: "He was one of the foremost citizens of Philadelphia: in youth an investigator in natural sciences, a critic in literature; in manhood assiduous and successful in business and finance; in the Civil War a patriot; thereafter a leader in civic and philanthropic affairs, a historian of worldwide reputation whose writings are especially marked by accuracy of statement, impartiality in judgment, and love of truth. He spared no effort, he wasted no time."

Professor Bradley was confronted with many difficulties in telling briefly and agreeably the story of these highly varied activities. They could not be treated in several clearly differentiated chapters, since several opposed activities went side by side, albeit not hand in hand. Days sternly devoted to business were followed in succession by nights given over to studies and researches. In spite of the difficulties arising from this fact, Professor Bradley has made an interesting and informing volume. It throws much light on the genesis of Lea's historical work as well as on its progressive steps; on the critical appreciations, *pro* and *con*, of Lea's many volumes; on the point of view steadily held by the historian, and on his attempts to be wholly impartial and objective in his statements. It includes a number of interesting letters to and from Lea's correspondents, as well as many extracts from memorial addresses by competent admirers of Lea. Especially helpful are the several quoted views of Professor Cheyney.

Nevertheless, the volume is too small for its large theme. Lea's life was both long and highly varied in its activities. But he was especially a historian, and probably he will ultimately be known only as such. We recall the two obese volumes accorded to the life of Stephen Girard a few years ago, and the two stately volumes on the life of Charles W. Eliot

published in 1930, and we grow restive under the treatment of adverse criticisms of Lea in the author's book. These criticisms should have been stated in detail, analyzed and, if possible, refuted. But they are either waved aside *in globo* by a sweeping gesture (p. 260) or are hastily summarized in three categories without sufficient specific comment (pp. 265-267) in a quotation from a three-page article by Professor Cheyney in *Proceedings of the American Philosophical Society* (Vol. 50, No. 198, pp. 16-19). Five learned societies participated in a meeting, and but little time could be given to Dr. Cheyney on such an occasion. Obviously, he could not take up the criticisms in detail. But many years have now elapsed since Lea's death, and there has been sufficient time for proving or rejecting some of his assertions. Our author says: "Such criticisms, although voluminous, he was able almost to disregard" (p. 260). A reader of the present day might properly ask: Did Lea contest any of the critical points involved? If so, what points? And where can his answers, or the specific answers of his admirers, be found? We look in vain for information in Professor Bradley's book. He has, it is true, a bibliography giving about two pages to "Some Sources for the Life and Work" of Lea, but he nowhere intimates the character of the sources. It is not a *catalogue raisonné*. For instance of the *desideratum*, Blötzer refers to the *History of the Inquisition in the Middle Ages* (New York, 1888, I. 215), and accuses Lea of transferring to Pope Leo the Great the words employed by the Emperor Theodosius the Great. Is the charge true or false? Does it turn on the validity or the meaning of documents? Should it remain unmentioned in a biography of a noted historian like Lea? It is cited here, not for its importance, but merely as an illustration of the kind of information a reader justly looks for in the biography of a historian.

Meanwhile, reference is twice made to the *Catholic Quarterly*, of which the present reviewer has never heard. He suspects, however, that the reference is to an article by the learned Dr. Bouquillon in the *American Catholic Quarterly Review*. But when reference is made to the *American Historical Review*, or to the *English Historical Review*, the full title is given. Was space so valuable, or was our author so pressed for time, that the full name of an important Catholic review could not be given? He makes no mention of Lepicier's work on Indulgences, although its occasional footnotes mentioning Lea are most gently phrased; or of Casey's booklet on *The Power of the Keys*, although it might be coupled with Baumgarten's view that Lea's theological knowledge is sometimes at fault; or of Vacandard's work on the Inquisition. In brief, the fulsome adulation of Lea is not counterbalanced by a satisfactory reference to opposite opinions. The book appears to be conceived in the spirit of a funeral panegyric.

H. T. Henry.

The Catholic University of America.

Catholic Higher Education for Men in the United States, 1850-1866. By Rev. SEBASTIAN ANTHONY ERBACHER, O. F. M., Ph. D. (Washington, D. C.: The Catholic University of America. 1931. Pp. 143.)

The Department of Education at the Catholic University has already (1929) given us the first part of this study in Dr. Cassidy's *Catholic College Foundations and Development in the United States* (*1677-1850*). Dr. Erbacher now carries the history of our educational progress to the end of the Civil War. Both writers thus supplement the pioneer work of the Very Rev. Dr. Burns, C. S. C., who dealt with the whole problem in three volumes (1908-1917). Although apparently not used by Dr. Erbacher, attention should be called to another publication by the same department of the University, *The Seminary Movement in the United States* (*1784-1833*), by Rev. Dr. Lloyd McDonald, S. S. Dr. Erbacher's dissertation is divided into three parts. First, he treats of the colleges founded before 1850, and then of those founded between that date and 1866. A third part discusses the administrative features of the colleges of this latter period. Thirty-eight Catholic institutions of higher learning for men were founded before 1677 and 1850, and fifty-five new institutions between 1850 and 1866. At this latter date, there were sixty Catholic colleges for men in the United States, thirty-five possessing a charter. "The results of these institutions," he writes, "cannot be measured quantitatively for lack of sufficient records." One excellent paragraph in Dr. Erbacher's conclusion should be cited: "In the course of this study, many topics suggested themselves for further research. A few of these are the following: the influence of European traditions on our Catholic college system; the extent and effect of foreign aid, especially from the great missionary societies; the effect of Catholic collegiate education on the non-Catholic students and their general attitude toward things Catholic in after life; the effect on Catholic students and their religious life produced by the presence of the non-Catholic students; a study of the literary and dramatic work of the students; and finally, the relationship between the education of these colleges and later success in life."

P. G.

NOTES AND COMMENTS

A full report of the annual meeting of the American Catholic Association, held at Minneapolis, December 28-30, will appear as usual in the April number of the REVIEW. The Association met concurrently with the American Historical Association and allied groups. At the various sessions of the American Historical Association the following were some of the papers read: What "Tolerance" Meant to Nineteenth Century America, by Howard K. Beale; the Orthodoxy of Berthold of Regensburg, by Sydney M. Brown; Bernward of Hildesheim, by F. J. Tschan; the *Specula Principis* of the Carolingian Renaissance, by Lester K. Born; Women in the Guilds of Florence during the Renaissance, by Katherine J. Gallagher; Non-Classical Contributions to the Humanism of the Renaissance, by George C. Sellery; Government Policy with Respect to Missions among the Indians, by Grace L. Nute; Americanization of the Moravians with Special Relation to their Missions, by Marie J. Kohnova; and Seminary Projects for the Missions among Catholic Germans in the United States, 1835-1855, by Peter L. Johnson. The luncheon conference of editors of historical reviews offered the annual opportunity of mutual acquaintanceship and informal discussion of problems common to all. The 1932 meetings will be held at Toronto.

Sister Mary Agnes McCann, annalist and archivist of the Sisters of Charity, Cincinnati, died in that city last October, in her eighty-first year. She held degrees of master of arts and doctor of philosophy from the Catholic University of America, and was the author of the *History of Mother Seton's Daughters* and of the *Sisters of Charity of Cincinnati*, 1809-1897, three volumes. Illness stopped her work on the fourth volume.

The first number of a scientific historical review dealing with the history of the Society of Jesus is announced to appear on January 20, 1932. It is to constitute a complement to the *Monumenta Historica Societatis Jesu*. It will be named *Archivum Historicum Societatis Jesu*, and will publish general articles, hitherto unpublished documents, bibliographical and miscellaneous notes and reviews. Source matter will be in the original language, but contributors may use Latin or any of the western European languages. The contributors to the first number include such well known names as Albers, Brou, Corcoran, Raitz von Frentz, Schurhammer, and Tacchi Venturi. America is represented by Father Timothy Barrett. At first the review will appear only twice a year. Application for subscription (25 lire) may be made to Sign. Direttore AHSI, Borgo S. Spirito, 5, Rome (113).

Konrad Miller, a German priest, who discovered and published the oldest medieval maps of the world (6 parts, Stuttgart, 1895-1898) has supplemented his former work by an edition of the earliest maps made by the Arabs: *Mappae Arabicae: Arabische welt-und Laenderkarten* (6 vols., Stuttgart, 1926-1930). Cartography attained among the Arabs a high degree of perfection. Fr. Miller edited the maps of the world and of countries which were drawn by Arabian scholars from the ninth to the thirteenth centuries with the Arabian text, Latin transcription, and re-arranged according to the modern system of delineation and projection. Explanatory text accompanies the maps. Needless to say that this work is of great value to the Church historian.

The well-known bibliographer and art critic, W. H. James Weale (d. 1917), a convert, published in 1886 a descriptive catalogue of all editions of the Latin missal. Many new finds made a revision necessary. Hanns Bohatta brought out this revision in 1929: *W. H. J. Weale, Catalogus missalium ritus latini ab anno 1474 impressorum,* edidit H. Bohatta (Leipzig, pp. xxxii, 380, $15.75). The new catalogue describes 1737 editions of the Latin missal printed from 1474 to 1928. Included in this number are the glagolitic missals which are translations of the Latin missal into the old liturgical language of Church Slavonic. The descriptions are very detailed and references are given to bibliographical works. This new revision of Weale's catalogue will remain the standard bibliography on missals for many a year to come.

Under the title, *Persecution and Liberty,* former students of Professor George L. Burr have honored him with a collection of essays (Century Co.). Dr. Jameson writes an appropriate introduction. Some of the contributions are: the Theory of Persecution, by Ernest W. Nelson (Duke University); Social Aspects of Medieval Heresy, by Austin P. Evans (Columbia); the Consent of the English Lower Clergy to Taxation during the Reign of Henry III, by W. E. Lunt (Haverford); the Attitude of Erasmus toward Toleration, by Wallace K. Ferguson (New York University); Sebastian Castellio and the Toleration Controversy of the Sixteenth Century, by Roland H. Bainton (Yale); Lelio Sozzini's Confession of Faith, by Edward M. Hulme (Stanford); Vincenzo Maggi, a Protestant Politician, by Frederic C. Church (Idaho); John de Feckenham and the Marian Reaction, by Alfred H. Sweet (Washington and Jefferson); the *Colloquium Heptaplomeres* of Jean Bodin, by George H. Sabine (Ohio); and James I of England and the "Little Beagle" Letters, by Frederick G. Marcham (Cornell).

The difficult question of the relations of Church and State in the fourteenth century is illustrated in the Abbé Jung's recent work: *Alvaro Pelayo, un franciscain theologien du pouvoir pontifical au XIVe siècle*

(Paris, Vrin, 1931, pp. 242, 25 fr.). Pelayo is usually regarded as a champion of exaggerated pontifical rights, but the Abbé Jung is able to show that Pelayo held the view that *materialiter et inchoative* the State is independent of the Church, even though it must be said of the Holy Roman Empire that it's ecclesiastical origin makes it depend, *perfecte et formaliter*, on the spiritual power.

A recent addition to the *Berkshire Studies in European History* is the *Church in the Roman Empire*, by Erwin R. Goodenough (Henry Holt and Co.).

Léon Homo, professor of the University of Lyon, has recently added another work to his publications concerning the Roman Empire and Roman civilization. This latest contribution is *Les Empereurs romains et le christianisme* (240 pp.), a part of the Collection Payot.

Medieval Latin Lyrics (pp. 341), by Philip S. Allen, comes from the University of Chicago Press.

The convivial manners of medieval students are best shown both in their good and bad qualities by the Latin songs which from their original repository are called *Carmina Burana*. These songs were first published in Latin and German by J. A. Schmeller in 1847 and reprinted several times. The latest edition appeared at Stuttgart 1927 (pp. 290). An English translation was published in 1925, *Wine, Women and Song, Medieval Latin Students Songs Translated First into English*. Another collection of such students' songs from the twelfth and thirteenth centuries was published in 1929 under the title, *Vagantenlieder* (Jena, pp. 176). The Latin text was edited by Max Manitius and the free German rendering was made by Robert Ulich. A third collection are the *Cambridge Songs*. These were first gathered into book form in Germany during the first half of the eleventh century, but are now preserved at Cambridge, England. Charles Strecker published the Latin text for the first time in 1926, *Die Cambridger Lieder* (pp. 138, Berlin).

An addition to the series of *Great Medieval Churchmen* is *Innocent III*, by L. Elliott Binns, D. D. (London, Methuen, pp. 212).

A History of the Christian People, by Professor Henry K. Rowe (Macmillan), is designed alike as a textbook and a work for the general public. There is a chapter on Three Centuries of Catholicism.

The Great Religious Orders, by Piers Compton, is published by E. Mathews and Marrot (London, pp. 224).

The Franciscan Adventure is a "study in the first one hundred years of the Order of St. Francis of Assisi", by Vida Dutton Scudder (London, Dent, pp. 432).

Primitive Man for January and April, 1931, double number, is devoted to studies of the Relations between Religion and Morality: among Early Semites, by the Rev. Edward A. Arbez, S.S.; among Early Greeks and Romans, by Dr. Martin R. P. McGuire; among the Plains Indians, by the Rev. Albert Muntsch, S.J.; and among the Ononghe Tribes of British New Guinea, by Père Dubuy, M.S.C. In the July number Dr. John M. Cooper discusses the same relationship in Primitive Culture.

No. 63 of the Catholic University Canon Law Studies is the *Act of Religious Profession: a Brief Historical Synopsis and Commentary*, by Wolfgang N. Frey, J.C.D. Vol. VI. no. 1, of the University's Educational Research Monographs is *Secularism in American Education: Its History*, by Dr. Burton Confrey; no. 2 is a study of the *German Catholic Schools in Southern Russia*, by Richard J. Bollig, O.M.Cap. *Catholic Higher Education for Man in the United States, 1850-1866*, by Sebastian A. Erbacher, is another contribution to the history of education from the same University.

Recent announcements of M. Nijhoff, the Hague, include: W. Ehrenzeller, *St. Gallische Geschichte im Spätmittelalter und in der Reformationszeit* (band I, pp. 516); J. G. Geers and Joh. Brouwer, *De Renaissance in Spanje*; M. Spahn, *Die Reichskirche vom Trienter Konzil bis zur Auflösung des Reiches: Darstellung und Quellen zu ihrer inneren Geschichte* (band I: *Das Erzbistum Trier und die Luxemburger Kirchenpolitik von Philipp II bis Joseph II*, 454 pp.); and Col. A. Vigevano, *La fine dell' Esercito Pontificio* (pp. 864, with 37 illustrations, and 7 maps).

L'Oeuvre civilisatrice et scientifique des missionnaires catholiques dans les Colonies françaises, by Paul Lesourd, with a preface by Gabriel Hanotaux of the French Academy, is a publication which has recently appeared under the patronage of the Commissariat Général of the International Colonial Exposition at Paris. It is published by Desclee de Brouwer et Cie.

From the publishing house of Maisonneuve Frères comes *Le Cardinal de Givry, évêque de Langres (1529-1561)*, 2 vols., by L. E. Marcel.

Robert Vallery-Radot is the author of *Lamennais ou le prêtre malgré lui*, a publication of the Librarie Plon.

The Colonial Exposition at Paris has evidently given an impetus to the study of missionary work in various parts of the world. The Editions Spes has recently offered to the public *La Pratique missionnaire des Pères capucins italiens*, by an anonymous author. Another work, also by an anonymous person, is *Missionnaires de vingt ans*, published by Dillen et Cie.

Jeanne d'Arc, the Warrior Saint, by Jeanette Eaton, with drawings by Harve Stein, is a publication of Harper and Brothers.

Referred to as "the account of an excommunication", Felix Sartiaux's latest book, *Joseph Turmel, prêtre, historien des dogmes*, is offered to the public by the publishing house of Rieder.

Volume four of Henri Bremond's *La Vie Chrétienne sous l'ancien régime* has just been published by Bloud et Gay, Paris. It is entitled: *Histoire littéraire du sentiment religieux en France, depuis la fin des Guerres de Religion jusqu'à nos jours.*

La Jurisdiction de l'Eglise sur la Cité, by C. Journet, is a very thoughtful discussion of the relations of Church and State (Paris, Desclee).

A reviewer in *History*, for October, of Dr. Aloysius Ziegler's *Church and State in Visigothic Spain*, a dissertation prepared at the Catholic University of America, commends it as "the best introduction in English to a very important and none too easy subject."

In the fire which gutted the Catholic Institute of Arts and Industries during the religious riots in Madrid last May, all the material collected by Father García Villada, S. J., for his ten-volume *Historia Eclesiastica de España* was destroyed. The first two volumes had gone to press, and the manuscript of the third was saved. The material lost includes 12,000 papers, beside a large collection of inscriptions, documents, and artistic data, all previously inedited. In the same fire perished much of the material gathered for the Library of the Spanish and Latin Fathers, a work begun by Loewe in 1873, continued by Baerd of Vienna, and finished by Father Villada under the auspices of the Academy of Vienna.

An important article in *Stimmen der Zeit* for November, 1931 (*Zum Streit um die Aufhebung des Jesuitenordens*) by William Kratz, S.J., discusses at length the treatment of the Suppression of the Society of Jesus in the recent work of Andreas Veit: *Die Kirche im Zeitaller des Individualismus.* Veit's work is a part of the great work in four volumes which is to replace the hitherto invaluable *Kirchengeschichte* of Hergenröther. It is likely to be the standard work for years to come. Father Kratz draws attention to so many errors and slips, and to so many reservations to be made in regard both to facts and general tone, that for the critical reader this article must be regarded as a necessary complement to the work itself. The *Fortnightly Review* (Arthur Preuss) has pointed out the serious blunders on American Catholic history in the same volume.

The Rev. Fr. Fredegand Callaey, O. M. Cap., throws some new light on the noted ex-Capuchin Bernardino Ochino in his brochure, *Bernardino Ochino, fautore della Pseudo-Riforma* (pp. 30), which is based on some

hitherto unpublished sources. It is certain that Ochino did not leave the Church on account of disappointment in his expectations. He was deluded by the Protestant doctrine that good works are not necessary for Christian spirituality and being too sincere to play the hypocrite, he went out of the Church. The bibliography appended by Fr. Fredegand is quite exhaustive.

Saint Thomas d'Aquin, by Antonin Sertillanges, is from the press of E. Flammarion.

The October issue of *Current History* prints two articles on the Pope's Stand for Church Rights, one by Walter Littlefield on the Dispute with Fascism, the other by Robert Delson on the Attack on Socialism.

In view of the large rôle that Sweden at times has played in general European affairs and the interest that attaches to her unusual constitutional development, it is rather surprising that we have never hitherto had even a respectable short history of that country in English. Professor A. A. Stomberg of the University of Minnesota has now published a *History of Sweden* (New York, 1931, pp. xiv, 823), which fills this need very well, though certain reservations might be made regarding the sections that deal with religious history.

Good books in the English language on any period in the history of the non-Hellenic nations of the Balkans have been so rare that one rather rubs his eyes in pleased surprise on encountering *A History of the First Bulgarian Empire,* by Steven Runciman (London, Bell and Sons, 1929), a Fellow of Trinity College, Cambridge, who commands the Slavic languages and knows the Balkans at first hand. For Catholics a poignant interest attaches to the chapter which relates how the Bulgarians decided to take their religion from, not Rome, but Constantinople, a choice which was to be decisive for the largest part of the Slavic world. It is unfortunate that that chapter, entitled "The Auction of Souls," is marked by a certain levity of tone and a bland ignoring of the whole Catholic side of the case which detract from an otherwise excellent book.

One of Dr. Guilday's former students, Rev. Thomas R. Donovan, M. M., now at Kaying Mission, in China, has sent to the REVIEW a copy of that already scarce book, *Primum Concilium Sinense, Anno 1924* (Zi-Ka-Wei, 1929, pp. xiii, 396). It is interesting to note that in addition to the canons of the Code which regulate the preservation of ecclesiastical documents, this first Chinese Provincial Council has added two other canons of special interest to the missiologist: "50. Insuper, pro nostrorum temporum et locorum opportunitate, Missionariis praecipit ut diligenter quaerant et servent quae ad religionis incrementum, persecutiones ac fidem confessorum, attinent. 51. Item, si missionarii monumenta geologica, paleontologica, archeologica, historica, artistica et cetera huiusmodi in-

venerint, haec servent; auxiliumque praebeant, si quis missionariorum, ex Superiorum mandato, in iisdem studiis versatur."

Francis Xavier, Knight Errant of the Cross, 1506-1552, by Edith A. Robertson, has been added to the *Modern Series of Missionary Biographies* (London, Student Christian Movement Press, pp. 207).

P. Dorotheus Schilling, O. F. M., has written *Das Schulwesen der Jesuiten in Japan, 1551-1614*, which is published with two maps, by the Regenbergschen Buchdruckerei, Munster i. W. (pp. 86).

The new edition of the catalogue of printed books in the British Museum will represent when it is finished the largest catalogue of books in the world. The present *General Catalogue*, published in 1881-1899, with a supplement in 1900, contains approximately 106,100 columns of about 20 entries to the column. The new edition will have about 106,000 columns and list more than four million books in a single alphabet. There will be from 160 to 165 volumes of 500 pages in double column. About fifteen volumes will be printed annually.

The Rosenbach Company, Philadelphia, has published a *Check List of English Books, Printed in England, Scotland, and Ireland and on the Continent, 1457-1640* (82 pp.).

The thirteenth volume of the *Publications* of the Catholic Record Society of London is devoted to the English College of Valladolid, by Canon Edwin Henson, Rector of the College (*Registers of the English College at Valladolid, 1589-1862*, London, 1930, pp. lxx, 309). An excellent index reveals eight references to the Church in the United States. Father Andrew White, S. J., who accompanied the Calvert expedition to Maryland in 1633-34, was at the college in 1595, 1609, and 1611; and his companion on the voyage, Father John Gravenor-Altham, S. J., entered the college in 1602. Other Jesuits who were educated at Valladolid and who labored in the Maryland Mission, were: Father George Pole, who died there in 1668; Father Matthew Brooke, born in Maryland in 1672, died there, 1702; Father Joseph Greaton, S. J., the founder of the Church in Philadelphia, who died at Bohemia Manor, 1753; Father John Fleetwood, S. J., who died in Maryland in 1734; Father James Middlehurst, who died at Newtown, September 23, 1767; and Henry Cole of Maryland, who entered Valladolid in 1757, became a priest in 1763, and died soon afterward. Within a few years (1934) we shall be celebrating the tercentenary of the coming of the Jesuits to the American Colonies. How little has been done to perpetuate the memory of these gallant soldiers of Christ who kept the Faith strong and vibrant during our colonial period! A list or two in Hughes' *History*, a confused catalogue by Treacy, a catalogue lost in the great mass of Foley's *Collections*, and a few other attempts to tell their history are almost all we have.

The *Clergy Review* for November has an interesting study of Edwin Hubert Burton, D. D., the former President of Old Hall, and author of the *Life and Times of Bishop Challoner*. A contribution by Father John V. Simcox, though somewhat controversial in tone, is an important supplement to the studies on Father Persons, S. J., and the Seminaries in Spain, which have been appearing in the *Month* from the pen of Father Leo Hicks, S. J. Father Simcox urges the point that in the absence of positive evidence of Father Persons' disinterestedness, the Appellants who accused Persons of being over-interested in the cause of his own Society, are not to be judged so severely as Father Hicks has done.

The English Cardinals: With Some Account of Those of Other English-Speaking Countries, by G. C. Haseltine (Burns, Oates, pp. 207), is a series of brief accounts of forty-two English cardinals (including three Scots), and seventeen "Irish, American, and Colonial". The sketches are disappointing.

Gaius G. Atkins has written the *Life of Cardinal Newman* (pp. 338) for Harper's *Creative Lives*.

In the *Downside Review* for October, Dom John Chapman writes on the Origin of the Rules of St. Augustine; Oliver Welch discusses the Rise of the English Oligarchy; Dom Adrain Morey contributes a study of Chapters of the English Black Monks; Dom David Knowles prints the second of his Essays in Monastic History, 1066-1215, this one concerning the Norman Plantation; Dom Justin McCann adds Some Benedictine Letters in the Bodleian; and Henry Tristram calls attention to Cardinal Newman's Dedications.

The *Cartulary of the Cistercian Abbey of Old Wardon, Bedfordshire*, from the Latin MS. 223 in the John Rylands Library, Manchester, transcribed and edited with an introduction by G. Herbert Fowler, has been published by the Library in conjunction with the Bedfordshire Historical Record Society (Manchester University Press). The *Cartulary of the Medieval Archives of Christ Church*, edited by N. Denholm-Young, appears as Vol. 92 of the *Publications* of the Oxford Historical Society (Clarendon Press).

A biography of *St. Hugh of Lincoln*, the bishop who founded England's beautiful cathedral, by Joseph Clayton, is a publication of Burns, Oates and Washbourne (pp. 237).

Tara: Pagan Sanctuary of Ancient Ireland, by Dr. R. A. S. Macalister, who is the Professor of Celtic Archaeology in University College, Dublin, is the most scholarly piece of work yet published on this subject (New York, Scribner's).

The historical articles in *Studies* for September are: a review of Catho-

lic Education in Newfoundland, by the Rev. Dr. Patrick W. Browne; a second paper on the Beginnings of Latin Culture in Ireland, by Eoin Macneill; and P. J. Dowling's story of Patrick Lynch, Schoolmaster, 1754-1818, "one of the most promising pupils of the Hedge Schools who later became proprietor and teacher of an academy in Dublin".

In the *Dublin Review* for October will be found some account of the Grotto Chapels of South Italy, by Gertrude Robinson; the story of Hugh Edmund Ford, the First Abbot of Downside, by W. E. Campbell; the Origin of the Mendicant Orders, by Fr. Cuthbert, O. S. F. C.; and an article on the Hidden Hand in the Conclave, by M. Mansfield, which relates the power of the civil veto.

Historical articles are always well represented in the *Irish Ecclesiastical Record.* The September issue contains a test of the Census of Quirinius, made by T. A. Johnston, S. J.; a Monastic View of the Franco-German War, contributed by Dom Basil Whelan, O. S. B., which advances quite a novel additional cause of that outbreak; the second paper by Stephen J. Brown, S. J., on France: Progress of the Catholic Revival; the third instalment of an account of Early Religious Drama, by Charles C. H. Williamson, O. S. C.; and the continuation of Charles M. O'Hare's account of St. Augustine and the Conversion of England. The November issue contains these contributions: Fascism and Azione Cattolica, by the Rev. T. O'Herlihy, C. M.; the Centenary of Ephesus, by the Rev. Patrick J. Kennedy; the Papias Tradition and the Ephesian Legend, by the Rev. J. Donovan, S. J.; and the Sacred Tenth, a study of tithing, by the Rev. E. J. Quigley.

References to the Catholic beginnings of Glenaladale, to the Macdonalds, to Bishop MacEachern, and others will be found in Ada Macleod's article on the Glenaladale Pioneers in the October issue of the *Dalhousie Review.*

High praise may be freely given to the new *American History Atlas* by Professors Hart, Matteson, and Bolton, recently published by the Denoyer-Geppert Co., of Chicago. Each of the 48 maps is treated specially in the text, and the range covered includes politics, economic, and industrial conditions, and certain general social factors.

A Decade of Research at the Catholic University of America, 1921-1930 (Washington, D. C., 1931, pp. 203), reveals the interest in history by its professors and graduate students whose contributions in the field number 344. Education being first in the summary with 396 contributions, and Sacred Theology, third, with 330.

The approaching tercentenary of the founding of Maryland, to be observed in 1934, will doubtless bring forth many articles and monographs on various aspects of the subject. Father Henry Spalding, S. J.,

has prepared the way by producing a splendid volume on *Catholic Colonial Maryland* (Milwaukee, Bruce Publishing Co.), in which the gifted author, himself of Maryland ancestry, emphasizes the spirit of tolerant faith which actuated the lives of the early colonists. A more formal review will appear in a later number.

The Rev. John M. Lenhart, O. M. Cap., has written a restraining article for the December issue of the St. Louis *Fortnightly Review* entitled, "Alleged Catholic Sources of the Declaration of Independence", which, it is hoped, will have wide perusal. Since the late Dr. Gaillard Hunt first pointed out in this REVIEW certain similarities in the thought of the Declaration and the writings of a certain cardinal the legend has grown far beyond the implications of Dr. Hunt's article and to an extent not warranted by facts.

An interesting view of religious conditions in New England in 1783, as seen by Miranda, the "Apostle of Liberty" for the South American continent, is to be found in a South American's Impressions of New England after Yorktown, contributed to the October issue of the *New England Quarterly* by Roy M. Peterson.

Some references to that elusive character in early American history—the Irish schoolmaster, is to be found in the study, by Edgar DeW. Jones, of Educational Pathfinders of Illinois, printed in the April issue of the *Journal of the Illinois State Historical Society*. Another contribution to the same publication is a Story of Southern Illinois, the Soldiers' Reservation, including the Indians, French Traders, and Some Early Americans, by W. N. Moyers.

Ireland in America, by Edward F. Roberts, attempts to show the influence of the Irish on American civilization in the last 150 years (G. P. Putnam's Sons).

An appraisal of Orestes A. Brownson, by Sidney A. Raemers, has been added to the Benedictine Historical Monographs (no. V), under the title, *America's Foremost Philosopher* (Washington, St. Anselm's Priory, pp. 212).

Mrs. Grace H. Sherwood has written the history of the *Oblates' Hundred and One Years* which tells, among other things, of the successful work of the Oblate Sisters of Providence among the negroes (Macmillan, pp. 288). Another satisfactory contribution to the growing list of histories of religious communities is *On the King's Highway: a History of the Sisters of the Holy Cross of St. Mary of the Immaculate Conception, Notre Dame, Indiana,* by Sister Mary Eleanore (D. Appleton and Co., pp. 447). In the same field is Sister Mary Hilda Miley's *Ideals of Mother McAuley and Their Influence: Foundress, Educator, Social Welfare Worker* (P. J. Kenedy, pp. 68).

The Franciscans in Nebraska, by the Rev. Eugene Hagedorn, O. F. M., with introductory sketches of mid-Nebraska, by Francis Dischner, is offered as "a diamond jubilee gift to the citizens of Columbus, Nebraska, A. D. 1856, A. D. 1931" (Norwich, Neb., pp. 572).

In the belated June issue of the *Records of the American Catholic Historical Society,* Sister M. Kathleen Walsh, O. P., discusses the Origins of Ecclesiastical Jurisdiction in New Spain (1492-1545); Rev. John F. Byrne, C. SS. R., continues his account of the Redemptorists in America; John J. Meng contributes a Revolutionary Fragment, which concerns a despatch of an American agent in Holland to the Continental Congress.

Vol. XX of the *United States Catholic Historical Society Records and Studies,* Thomas F. Meehan, editor, prints some American Notes on Vatican Diplomacy, by J. F. Thorning, S. J.; Conewago, Our First Shrine to the Sacred Heart, by H. C. Watts; Charles Constantine Pise (1801-1866), by Sister Eulalia Teresa Moffatt; Education in the City of Mexico during the Sixteenth Century, by Joaquin Garcia Icazbalceta, translated by Walter J. O'Donnell, C. S. C.; "George-Town-on-the-Potowmack," by the late Margaret B. Downing; Sergeant Andrew Wallace, a Scotch Catholic Hero of Revolutionary Days, by the Rev. Thomas P. Phelan; and the New York Negro Plot of 1741, by Ethel King.

In the October issue of *Mid-America,* Frederic Beuckman writes on the Catholic Beginnings in Southern Illinois: Shawneetown; F. X. Kuppens contributes a historical sketch of Thomas Francis Meagher, Montana Pioneer; and the Rev. Gilbert J. Garraghan, S. J., discusses the Great Illinois Village: a Topographical Problem. The documents section prints the William J. Onahan Diaries.

In the December issue of *Thought* will be found a discussion of St. Augustine and International Peace, by Dr. Herbert Wright; an account of Grecian Influence on Roman Education, by A. R. Gleason, S. J.; an article on the Third Council of Ephesus, 431 A. D., by the Rev. Dr. Peter L. Johnson; and a historical revision, by J. M. Ives, a non-Catholic, of the character of Roger Williams, Apostle of Religious Bigotry.

The *Iowa Catholic Historical Review* for October, 1931, has an article by the editor, Rev. M. M. Hoffmann, M. A., on an Epic of Early Iowa: Father Trecy's Colonization Scheme, a subject which has up to the present never received sufficient attention. Several pages are devoted to it in Rev. Dr. John O'Grady's *Catholic Charities in the United States* (Washington, D. C., 1931), and it is to be hoped that Father Trecy will be included in the Catholic biographies of the *Dictionary of American Biography.* Surely the dramatic scene in the Tabernacle, New York City, March 26, 1857, when John Hughes practically ordered him out of the Archdiocese of New York, should not pass into oblivion.

The Minnesota Historical Society has received from Mrs. J. D. O'Brien a file of the *Irish Standard*, published at Minneapolis, 1885-1915.

The initial number of the *North Carolina Historical and Genealogical Record* will appear this month. The new quarterly will be devoted to the publication of local history, documents, genealogical material, and historical news. The subscription price is one dollar; Clarence Griffin, P. O. Box 533, Forest City, N. C., is the editor.

The national Library at Vienna treasures one of the rare manuscripts of Mexican hieroglyphics. This *Codex Vindobonensis Mexicanus I* was recently edited in facsimile reproduction with introduction by W. Lehmann and O. Smital (Vienna, 1929).

Jan van Doesborch printed at Antwerp about 1520 a broadsheet containing an account of the inhabitants of South America, together with a short Latin version of Heinrich Sprenger's *Voyage to the Indies*. Only one copy of this edition is preserved in the university library of Rostock. A facsimile of this unique Americanum was published at The Hague in 1927, with a transcription of the Latin text which bristles with abbreviations and contractions and English translation.

No. LVI of *Publicacions del Instituto de Investigaciones Históricas*, published by the Faculty of Philosophy and Letters of the Universidad Nacional de Buenos Aires, is the life of *Don Benito María de Moxó y de Francolí, Arzobispo de Charcas*, by Rubén Vargas Ugarte, S. J.

Joseph Dutton, His Memoirs: the Story of Forty-Four Years of Service among the Lepers of Molokai, Hawaii (pp. 242), is a timely compilation, edited by Howard D. Case and published by the Honolulu Star-Bulletin, Ltd.

BRIEF NOTICES

ALLISON, THOMAS, *English Religious Life in the Eighth Century.* (London, S. P. C. K., 1929, pp. xvi, 154.)

The author, a non-Catholic, is to be commended for his sympathetic skill in drawing from the written sources of the period, especially epistolary, a fair picture of religious life in eighth-century England. The author has obviously done his task conscientiously, for he shows conclusively how close were the bonds uniting England and the Roman See. This little book will be of especial value as background material.

BEMIS, SAMUEL FLAGG, *The Hussey-Cumberland Mission and American Independence.* Two cover maps designed by Colonel Lawrence Martin. (Princeton, Princeton University Press, 1931, pp. vii, 195, $3.50.)

This well-documented essay on an unsuccessful English diplomatic mission to Spain throws considerable light upon Anglo-Spanish relations during the American Revolution, particularly after 1779. The author demonstrates the importance of the surrender of Cornwallis at Yorktown and its influence upon continental diplomacy, yet he fails to explain why the loss of 7000 British troops should have caused an abandonment of the American war by George III. The extremely weakened condition of France and Spain at the time, emphasized by Dr. Bemis, makes this relinquishment of her former policy by England all the more remarkable. Granting that the answer to this question is beyond the scope of the present essay, the Professor of History of the George Washington University has presented an illuminating and eminently readable study of one of the obscure corners of European diplomacy in connection with the American War for Independence. (JOHN J. MENG.)

BERENSON, BERNHARD, *The Italian Painters of the Renaissance.* Revised edition. (Oxford, The Clarendon Press, 1930, pp. ix, 340, $4.50.)

In this volume there are gathered together in four books as many monographs, published at intervals between 1894 and 1897, on the Venetian, Florentine, Central Italian, and North Italian Painters. Following the fourth book is to be found an essay on the decline of art, first published in 1907. The work is illustrated with reproductions of the masters of painting of the period in question. (G. B. S.)

BESSODES, ABBÉ MAURICE, *Saint Roch, Histoire et légendes.* (Turin-Rome, Firme Marietti, 1931, pp. vii, 168, 8 fr.)

The devoted idealism of youth, the beauty of a life completely spiritual permeates the pages of Abbé Bessodes' charming little study of Saint Roch. Following in the footsteps of the fourteenth-century pilgrim from Montpelier to Rome and back, the author has constructed a living, touching story of the life of the youthful saint who died in prison at the age of thirty-two. For the use of the scientific historian are appended eighteen pages of critical notes upon the source material from which it is compiled. (JOHN J. MENG.)

BOHLER, LEONARD, O.F.M., *Soeur Marie de Bon-Secours.* (Paris, P. Tequi, 1931, pp. xxxiv, 216, 12 fr.)

The life of Sister Marie de Bonsecours, who died in 1928 at the age of thirty, is here compared to that of St. Theresa of the Child Jesus. The volume will be of interest to members of the Franciscan Order and to those who seek the example of holy lives as models for personal imitation. (JOHN J. MENG.)

BRÉMOND, ABBÉ HENRI, *The Thundering Abbot: Armand de Rancé, Reformer of La Trappe.* Translated from the French by F. J. Sheed. (London, Sheed and Ward, 1930, pp. 320.)

In this biography Abbé Brémond considers that even saints have no right to anything but the truth, and if there is sufficient reason why the Church should for ever bless the memory of Rancé, there is no sufficient reason why she should inscribe him in the roll of her saints. Abbé Brémond does not give great praise to the terrible austerities of Rancé and the way he understood religious life; he makes it clear that he is out of sympathy with Rancé's haughty and violent character. But, if he does not like the man, he admires the monk. He renders full justice to his zeal and courage, speaks with reverence of his works, and reaches the conclusion that, however exaggerated the *Abbé Tempête* may have been in his words and deeds, the Church was benefitted by these same words and deeds. After having summarized Rancé's life, the author describes how Rancé gave up an easy existence to turn to the cloister, explains his discussions with other religious orders and his fight against Jansenism; relates, with a deep feeling of veneration, his beautiful and simple death. In short, we have in this book a most remarkable piece of work which may be read by all, priests and laymen, with great interest and much profit. The translator also must be congratulated on the way he has rendered Abbé Brémond's alert, crisp, and so genuinely French style into clear, moving English. (ANDRÉ BENÉTEAU.)

CHAMBAT, DOM LUCIEN, *La Royauté du Christ.* (Paris, Tequi, 1931, pp. 70, 5 frs.)

This brochure contains a splendid presentation of the nature and significance of our Lord's Kingship. In the first chapter the author treats of the doctrinal basis of Christ's royalty as foretold in the Old Testament and proclaimed by the Master Himself. The reader's attention is directed especially to the royal dignity of Christ as Man. In the following chapters the author dwells upon the logical consequences of that doctrine and convincingly points out the obligation of obedience to the royal decrees on the individual, the family, the state and every group of humans, an obedience that embraces both the intellectual and moral orders. (G. B. S.)

COCCHI, GUIDUS, *Commentarium in Codicem Iuris Canonici ad Usum Scholarum.* Liber II: *De Personis*; Pars I: *De Clericis*; Sectio II: *De Clericis in specie.* (3. ed., Turin, Peter Marietti, 1931.)

This third volume of Cocchi's *Commentarium* is devoted to clerics in particular, *viz.*, the various degrees of the hierarchy and of the lower clergy. It embodies the recent papal decisions, resulting in an increase of twenty-nine pages over the first edition. It discusses the various points in the order of

the Code tersely: its small volume does not permit a very intensive explanation. This is in harmony with its purpose of supplying a text-book for the classroom. Nevertheless some sections are treated quite exhaustively. A brief historical note which, however, is not always entirely reliable, is prefixed to the different parts. (VALENTINE SCHAAF, O.F.M.)

COFFIN, ROBERT P. TRISTRAM, *Laud, Storm Center of Puritan England.* (New York, Brentano's, 1930, pp. 331, $3.50.)

William Laud is clearly one of the most outstanding men of his age and certainly one of the most vilified or praised. Whig historians have saddled him with a large share of the blame for the Civil War but many an Anglican invokes the intercession of Blessed William of Canterbury, Bishop and Martyr. There is much to be said for both sides. This Mr. Coffin brings out in a life of unusual brilliance in which the whole field of Laud's strife, death and ultimate triumph is finely portrayed. It will be of great value for background, but for the student a less episodic and more thoroughly balanced and documented study is to be desired.

COZENS, M. L., *Handbook of Heresies.* (London, Sheed and Ward, 1929, pp. 115, 3s. 6d.)

This little volume is not intended as a handbook for the theologian. It aims to provide information regarding the chief heresies against Catholic belief. The book is written for those interested in knowing what heretical views have been opposed to the truth of the faith. It serves also to demonstrate that most modern religious views apart from Catholicity are not so new as they might seem. The greater heresies form the chief content though the lesser ones are not entirely neglectd. (G. B. S.)

CRESSON, W. P., *Francis Dana: A Puritan Diplomat at the Court of Catherine the Great.* (New York, Lincoln MacVeagh, 1930, pp. xv, 395, $5.00.)

To the immense number of biographies which have swept the book market since the end of the World War, Mr. Cresson adds his share in this well documented life of Francis Dana—the unsuccessful envoy of the young American republic to the court of the Northern Semiramis. After tasting the careers of a diplomat, of an intelligence officer, of a college professor, Mr. Cresson has apparently espoused at present the profession of a writer. As such he is greatly successful. However, as a historian in this his latest work he is less convincing than, for instance, in his monograph on the Holy Alliance as a European background of the Monroe doctrine. First of all, Mr. Cresson is obviously biased in his glorification of Dana and of the latter's brilliant American contemporaries, which he attains by darkening the background. His treatment of the personality and the rôle of Catherine the Great as well as of the Russian Empress's collaborators has much to do with scandal and gossip which as a "historical method" was first used by that specialist in "alcove history"—Waliszewski. Then, probably to make his story look more historically authentic, he overburdens his text by quotations. Truly, this biography of Francis Dana would gain considerably if the author had used but one-half of his quotations. Finally, Mr. Cresson makes use of almost exclusively American sources, overlooking such important publications

as the Russian "Naval Review", which contains an important contribution to the history of Armed Neutrality in the collection of fifty-nine diplomatic documents from Moscow central archives of the former Ministry of Foreign Affairs, most of which are in French. On the whole it is a pity that Mr. Cresson has produced the book under review, because his general vast cultural background and his personal ability which he has revealed in his previous studies make one expect from him a better type of work. (LEONID I. STRAKHOVSKY.)

CURTAYNE, ALICE, *Saint Catharine of Siena.* (New York, Macmillan, 1929, pp. xvi, 268.)

In these pages, enthusiastic and colorful, Miss Curtayne offers to the Catholic reading public the latest English life of the most wonderful woman of the late Middle Ages. The writer betrays a sufficient first-hand knowledge of the printed sources of the Saint's life and her book is alive with the entrancing "couleur locale" of the glorious Italian city that lies physically across the heart of the peninsula but morally at the turning-point of all its modern history, artistic, political and social. The many "Letters" of Saint Catharine, her famous "Dialogue", the biographical data of her earliest Dominican confessors and friends, the incomparable "Transito" or narrative of her last days, her burial in the Minerva church at Rome, and the splendid pageant of the transfer of her head (April, 1384) to her beloved San Domenico at Siena, furnish much of the historical material that Miss Curtayne has worked up into a very readable book. It does not, however, replace the lives by Mother Drane, Johannes Joergenssen, Edmund Gardner, and Cardinal Capecelatro. We are pleased to note her defence of the authenticity of the famous Niccolò di Toldo letter against the super-captious criticism of Robert Fawtier. It is proper to note that a second edition of this work has been announced. (✠ T. J. SHAHAN.)

DE LA GORCE, PIERRE, *Louis Philippe (1830-1848).* (Paris, Librairie Plon, 1931, pp. 421, 20 fr.)

The July Monarchy was but an episode in French history, yet the circumstances in which it arose have influenced politics in France ever since. Louis Philippe's usurpation of his kinsman's crown in 1830 began a feud between the two branches of the House of Bourbon which lasted for fifty years, and so divided the monarchical parties as to hand over the control of France to those who were the supporters of revolutionary principles. By the time the Royalists became reunited, the most favorable opportunities of restoring the monarchy had been allowed to pass, so that today the French, in many ways the most conservative people in Europe, are subject to a regimé based upon revolutionary principles. M. de La Gorce here presents a sympathetic estimate of the reign of Louis Philippe, "one of the best which France has known" (p. 409). Of special interest to Catholics is his chapter on *Le Renouveau Catholique*, in which he studies the relations of Church and State between 1830 and 1848. (JOHN J. MENG.)

DE LA SELLE, HENRI, *La Defense de l'Intelligence.* (Paris, Tequi, 1930, pp. 189.)

This is a lively, attractive, understandable introduction to Catholic phi-

losophy, particularly as that philosophy is realized in Thomism. Yet it is a book not only for beginners in the study of philosophy, not only for students of Thomism, but well worthy of any mind curious for truth. In a manner pleasing and profoundly instructive, its pages unfold the eternal and dramatic conflict of the world's philosophies and, in the course of its reading, with St. Thomas holding the place of chief of the Apostles of truth, it becomes apparent that every philosophy opposed to the Catholic faith is, in the last analysis, at variance with reason itself.

DELATTRE, PIERRE, *Les Luttes presentes du Catholicisme en Europe centrale.* (Paris, Editions Spes, 1930, pp. 188.)

Father Delattre bases this brief summary of contemporary continental Catholicism upon the effect of the treaties of peace of 1919-1920. Western European culture is so closely allied to the social and religious forces of the Catholic faith that every political or intellectual influence which weakens the fundamental bases of Christianity is bound to have a direct effect upon the progress of civilization and culture. The little volume is succinctly written and deals with four phases of the struggle the Catholic Church is making today—in Austria with its rising bolshevism; in Checkoslavakia with atheism; in Roumania, with the Orthodox Church; in Germany under the Reichs und Heimatbund der Deutschen Katholiken; and in Hungary, the new Alsace of central Europe. No general conclusions are given by Father Delattre; but running through these pages is a dominant theme—the impotency of the World War treaties to bring peace and happiness to the harassed peoples of central Europe.

DRANE, MOTHER FRANCES RAPHAEL, O.P., *Life of Mother Margaret Mary Hallahan.* Second edition. (London, Longmans, Green and Co., 1929, pp. xviii, 540, 10/6.)

This edition of a volume that is in many ways a classic of religious biography is simply a re-issue of the original (1869) edition except that many names left blank in the previous edition have now been inserted. It is prefaced by a foreword from the pen of Father Bede Jarrett, the Dominican Provincial of England. It is a work of supreme importance not only as the biography of a great soul but also from its contribution to the history of the Church in England in the early and middle period of the last century.

ELLIS, ELMER, University of Missouri, *United States History Workbook.* (Chicago, Lyons and Carhahan, 1931, pp. 308.)

This teaching aid deserves the attention of teachers in the elementary grades. The tests are skilfully arranged, the maps well chosen, and the *Things to Do* and *More Things to Do* of a type to arouse the curiosity of the average boy and girl. Sister M. Celeste's *American History* is among the texts used by the author of the *Workbook.*

FORBES, MRS. A. S. C., Tr., *Little Shepherds of Bethlehem* (*Los Pastorcillos en Belen.*) Engrossed by J. F. Loyd. (Los Angeles, Wetzel Publishing Company, 1929, pp. 78. De Luxe edition, $9.50.)

This is one of the Spanish "Nativity Plays" introduced into California

toward the end of the eighteenth century by the Franciscans. The book is attractively engrossed and bound and its appearance would recommend it as a suitable Christmas gift. But the translation itself is not altogether satisfactory. It is in places stilted, unidiomatic, and lacking that charm of rhythm so necessary for dramatic writing of this kind. The lyrics interspersed have been (wisely, perhaps) left in the original. The frontispiece is a portrait of Christ, probably included among the gifts sent by Bajazet to Pope Innocent VIII to induce that pontiff to keep Prince Dschem in captivity. The work has long been admired but probably not many historians of art would date it, as is here done, from the reign of Tiberius. Moreover, it was not offered as a ransom for "the Grand Turk", as the Sultan's unfortunate younger brother was popularly known, but as a means of persuading the pope to keep him under guard. Bajazet had no desire for the ransom of the Prince. EDWIN RYAN.)

FORD, J. D. M., Ed., *Letters of John III, King of Portugal, 1521-57. The Portuguese Text.* (Cambridge, Harvard University Press, 1931, pp. xxx, 408.)

Harvard University, whose collections on Portuguese history and literature are now unequalled save in Portugal itself, has recently come into possession of a great part of the rich library of the late Senhor Fernando de Palha. From its treasures Professor Ford has published 372 unprinted letters of King John III, most of them addressed to his friend and minister, the Count of Castanheira. They help much to illustrate the character, interests, and governmental activities of this surprisingly little-known monarch, who reigned at the time when Portugal, for one brief century a world power, passed the meridian of her glory and began to decay. To the historian, particularly the Catholic historian, that reign, so commonly held up as the turning-point, offers exceptional interest. Whenever an adequate account of it comes to be written, the documents so admirably edited by Professor Ford will be found an important source. (R. H. LORD.)

GETTY, SISTER MARIE MADELEINE, Ph.D., *The Life of the North Africans as Revealed in the Sermons of Saint Augustine.* The Catholic University of America Patristic Studies, XXVIII. (Washington, D. C., 1931, pp. xv, 158.)

The Sisterhood of the Presentation of Mary of the Province of Quebec is to be congratulated on this doctoral dissertation by one of its members. By "life", Sister Marie Madeleine means the manner of living as revealed in the study of the customs, occupations, professions (learned, industrial and pastoral), dress, marriage, funerals, wealth, and poverty, and many other aspects of the social conditions prevailing in northern Africa at the time of the great Bishop of Hippo. The work is confined to an examination under all these heads of the 363 *Sermones ad Populum*, generally recognized as authentic. One excellent feature of the dissertation is that the original of the Latin passages are given in the footnotes. Probably in no clearer way could one be presented with a picture of a civilization still dangerously close to a decaying paganism, especially to its last vestiges of superstition. No attempt is made

in the dissertation to depict a general picture of Christian society in north Africa, since much that is in the *Sermons* is of an incidental nature; but a satisfactory knowledge of the prevailing conditions is made available by this painstaking and careful appraisal of St. Augustine's direct and indirect statements on the general moral tone of the Christian society he was leading to higher and better things.

GLOVER, T. R., *The World of the New Testament.* (New York, The Macmillan Company, 1931, pp. 232, $2.00.)

The New Testament shows us a new conception of life in an old world and a new society within an older and greater society. The new idea of life did not conquer the old society without a struggle. But was the struggle with the best or with the worst elements of the old society? Was the best or the worst won by the new? It is the thesis of this book that the best was very good indeed and that it was won for Christ. The author develops his thesis by recurring to Graeco-Roman history and showing that the Church came into being in a world with a great inheritance and into a world made one by the Mediterranean. The work is marred by a few generalizations that have nothing to do with the thesis of the book. (G. B. S.)

GOYAU, GEORGES, *Le Catholicisme.* (Paris, Librairie Félix Alcan, 1931, pp. viii, 301, 15 fr.)

"To present an account of the divine advances of which Christianity is the depository; to explain the divine investiture upon which the Catholic Church prides herself in her triple rôle of definer of the faith, of dispenser of grace and of arbiter of individual and social life; to emphasize the duties of inflexibility and charity which such a rôle imposes; to demonstrate the marvellous extension of the mystic body of the Church into infinite space . . . to explain that daily episode of divine history which is called the Mass; to understand the way in which the Church appeals to the 'other sheep'; and finally, to gather together from among these latter certain longings, certain desires, respect given to the old idea of unity by those souls whose dispersion makes them suffer: such is the purpose of these pages" (p. vii). Neither an apology nor a catechism, M. Goyau's small volume affords an inspiring picture of Catholic belief. The author's power of synthesis, his graceful style, and the simplicity of his language are in themselves powerful enough reasons to compel a further investigation of *Le Catholicisme.* (JOHN J. MENG.)

GRAHAM, JOHN E., *The Way of the Sceptic.* (New York, Lincoln MacVeagh, 1931, pp. viii, 318, $3.00.)

Designed primarily as an answer to Mencken's *A Treatise on the Gods*, this well written and humorous exposure of the foibles and intellectual feebleness of a typical "modern mind" will be of use as a handy apologetical manual.

HEERINCKX, P. IACOBO, F.O.M., Lectore iubilato, professore theologiae spiritualis in Collegio Internationali s. Antonii de Urbe et Paenitentiario Apostolico. *Introductio in Theologiam Spiritualem Asceticam et Mysticam.* (Taurini-Romae, Ex Officina Libraria Marietti anno 1820 condita, nunc Marii E. Marietti Sanctae Sedis Apostolicae, S. RR. C. et Archiepiscopi Taurinensis Typographi, 1931, pp. xvi, 355.)

The author notes (p. 137) that since Ascetical and Mystical Theology are two aspects or elements of a single science, they may, for reasons of convenience or even of pedagogy, receive separate treatments; but that such a division should not be used in a manual intended for a systematic teaching of Spiritual Theology, because *Ascetica* and *Mystica* do not form two sciences, but only one science. Much literature on the subject has appeared in our own days, but the author contends in his *Praefatio* that many of the volumes, even when written as *manuals*, lack scientific and theological value, partly because, although printed in the vernacular and read by the laity, such books treat at times of difficult and abstruse matters not handled by theologians in a thoroughly accurate and scientific fashion. He entitles his volume an *Introductio* to such a scientific treatment, and he writes it in Latin for the use of professors of Spiritual Theology and their students (trusting that the many seminaries and religious houses that have not a methodical course in the subject may see its importance and establish such a course) as well as for the clergy generally. (H. T. HENRY.)

HIGHAM, C. S. S., *History of the British Empire.* 4th ed. (London, Longmans, Green and Co., 1931, pp. x, 308, $1.75.)

The fourth edition of Higham's terse but accurate account of the development of the British Empire is justified by additional chapters on the emergence of the Irish Free State, the establishment of dominion status within the commonwealth, and the problem of India. The value of this small but handy volume is enhanced by the inclusion of fifteen maps illustrating the progress of British rule in all parts of the world. Brief, but well-selected bibliographies at the end of each chapter will be of interest to the reader who desires something more than a thumb-nail sketch of important political developments within the Empire. (JOHN J. MENG.)

HUBY, JOSEPH, *The Church and the Gospels.* (New York, Henry Holt and Company, 1931, pp. vi, 231, $2.00.)

The Gospels are four little books written in Greek and which in a small edition can be carried in any one's vest pocket. The books written about these four little books would fill whole libraries if they were all gathered together. Confronted with this mass of literature our first reaction is a feeling of alarm; how can we find our way in this wilderness of books? *The Church and the Gospels* points the way and combines the newer criticism with the old tradition. The author stresses the underlying unity of the Gospels and shows that since the Gospels were composed for the Church and by the Church we must enter into her spirit and draw inspiration from her tradition before we can understand her books. (G. B. S.)

INSTITUT FRANÇAIS DE WASHINGTON, Ed., *Correspondence of General Washington and Comte de Grasse, 1781, August 17-November 4.* (Washington, Government Printing Office, 71st Congress, 2d Session, Senate Document No. 211, 1931, pp. xviii, 167, $0.60.)

In this collection is gathered together and published for the first time an interesting exchange of letters relating to the siege of Yorktown. Particularly noteworthy is the method followed by the editors in arranging the docu-

ments for publication. Preceded by a descriptive chronological table supplemented by page references, and including the original text as well as translations of the French dispatches, the volume is evidently the result of sound historical method, and as such should be of permanent value to the scholar. Supplementary documents from the Washington papers in the Manuscripts Division of the Library of Congress round out this documentary narration of a most important event in American history. (JOHN J. MENG.)

IRWIN, RAY W., *The Diplomatic Relations of the United States With the Barbary Powers, 1776-1816.* (Chapel Hill, The University of North Carolina Press, 1931, pp. xii, 225, $3.00.)

Carefully documented, authoritative and complete is Mr. Irwin's monograph on the complicated relations of a young Republic with the ancient exponents of piracy. Interesting as is the story he tells, unnecessary "retrospection" robs it of much of its charm. (JOHN J. MENG.)

KAUFMANN, ALFRED, S. J., *Modern Europe: From the Sixteenth Century to the Present Time.* (New York, Allyn and Bacon, 1930, pp. xiii, 600-55.)

This book completes a series of volumes, written by Fathers Betten and Kaufmann and dealing with history from the earliest times to the present. It is intended to be a companion volume to Betten's *Ancient and Medieval History*. Much of the present work, *Modern Europe*, has already appeared in Betten and Kaufmann's *Modern World* (New York, 1919). Nevertheless, thorough revision and the addition of a chapter on post-war conditions in Europe make this new and independent volume a very valuable text-book in modern European history. One hundred and twenty illustrations and twenty-five maps help to a better understanding and appreciation of the text. A 55-page appendix contains a series of exercises, a book list, and a list of the popes and European rulers of the modern era. The exercises emphasize the important points in each chapter. The bibliography contains a list of books which are easily accessible for the high school students for whom *Modern Europe* has been written. (J. H. KENNEDY, O. M. I.)

LANGER, WILLIAM L., *European Alliances and Alignments, 1871-1890* (New York, Knopf, pp. xiv, 509.)

Hardly more than ten years ago, as the author points out, little could be written with real certainty about the history of the alliances and ententes among the European powers in the period that separates the Peace of Frankfort from the outbreak of the World War. Now we suffer from the opposite evil. The flood of diplomatic documents, memoirs, biographies, and other sources bearing on that period is almost unprecedented, and we need very much to be told how matters now look to a man who has thoroughly studied and ripely reflected upon this mass of new information. Professor Langer, who has long worked in this field, is a thoroughly competent guide. Admirably familiar with the literature of the subject, new and old, he traces the evolution of the alliance and entente system down to 1890 clearly, objectively, and fairly. His conclusions will scarcely be welcome to those historians who have tried to make Bismarck the chief architect of Germany's downfall. A second volume is to follow, going down to 1914. (R. H. LORD.)

LOCKRIDGE, ROSS F., *La Salle.* (New York, World Book Company, 1931, pp. 312.)

Mr. Lockridge accomplishes in this little book a two-fold object, that of presenting an interesting story which is at the same time historically accurate. The text shows a thorough and well-digested knowledge of the available sources on La Salle, who is one of the most dramatic figures in all American history. The author depicts the story of La Salle with a vividness and understanding that would make the book a valuable addition to any home or high-school library. (SISTER DORIS, O. P.)

MACKIE, ROBERT L., *A Short History of Scotland.* Part I. (London; Oxford University Press, 1929, pp. 208.)

This work by Professor Mackie of the Training College, Dundee, is intended, as he states in the Preface, "for pupils in the Scottish schools between the ages of twelve and fifteen." Accordingly it is written in a style suitable for this purpose, although it is perhaps a little difficult for school children. Part I begins with the earliest records of Scottish history and carries the reader down through the Middle Ages to 1513. It gives a vivid picture of the important events of Scottish history and is well illustrated. Some prejudice and even a little flippancy may be noticed at times in the author's statements regarding the Church. The volume should appeal to those who wish to obtain a bird's-eye view of Scottish history to the end of the Middle Ages. (HUGH J. SOMERS.)

MADELIN, LOUIS, *Les Hommes de la Revolution.* (Paris, Librairie Plon, 1930, pp. 322, 20 fr.)

The men (and women) of the French Revolution were human, living beings like ourselves, "neither gods nor devils", but "men made of body and soul . . . liable to err—on the side of good as well as on the side of evil." Lafayette, Mirabeau, Talleyrand, the Constituent Assembly, the Girondins and Madame Roland, Danton, Robespierre and his friends, the soldiers of the Revolution and the Thermidoriens—all assume life again under the facile pen of M. Madelin. None of these characters is less fascinating or more thought-provoking than that of the Abbé Sieyès, with whose work as a revolutionist the talented academician has chosen to end his study. Having aspired to build a constitution for the new France, this former cleric, now Citizen Sieyès, the "oracle of the Revolution", was destined to see his suggestions repeatedly refused by his liberty-loving colleagues, only to be accepted by Napoleon, the most absolute of all French rulers. "The spiritual director of the Revolution" Madelin calls Sieyès. As such he deserves more attention than has hitherto been paid him. (JOHN J. MENG.)

MASSACHUSETTS HISTORICAL SOCIETY, *Proceedings*, Vol. LXIII. (The Society, 1931, pp. xvi, 647.)

This volume covers the activities of the Society from October, 1929, to June, 1930. The largest contribution (pp. 303-613) gives the Letters of the Reverend William Gordon, Historian of the American Revolution, 1770-1799. Among the other papers printed in this volume are: The English Ancestry of

George Washington, by Albert B. Hart; five letters of J. C. Calhoun; the Transfer of the Charter to New England and Its Significance in American Constitutional History, by Professor C. H. McIlwain; the Census and New England, by Robert L. O'Brien; John Winthrop and the Constitutional Thinking of John Adams, by Frank W. Grinnell; Seven Pilgrim Letters and Drafts of Replies (1633-1660), obtained from the Archives of Leyden; Religious "Persecution" as a Factor in Emigration in New England (1630-1640), by Charles E. Banks; Spanish Documents relating to the Scots Settlement at Darien; George Phillips, First Minister at Watertown, by Rev. Henry W. Foote; and Thomas Pownall, Colonial Governor and Some of His Activities in the American Colonies, by William O. Sawtelle.

MICHEL ANTON, *Humbert und Kerullarios. Quellen und Studien zum Schisma des XI. Jahrhunderts, II. Bd.* Quellen und Forschungen aus dem Gebiet der Geschichte, hrsg. von der Görresgesellschaft, Bd. XXIII. (Paderborn, 1930, pp. xii, 496.)

As in his first volume published under the same title five years ago, Dr. Michel is still engaged in laying a solid foundation for what ultimately should be the standard work on the rupture between the Greek East and Rome in 1054. Again he offers new sources and a number of extremely valuable studies bearing on the genesis of the schism. He shows that since the beginning of the eleventh century there had existed a kind of tacit schism, the Greeks affecting to ignore Rome both in official intercourse and in the liturgy. He also brings out more strongly than has hitherto been done the dominant rôles played by the standard bearers of the two sides, the Patriarch Michael Cerularius and Cardinal Humbert of Silva Candida. (R. H. L.)

O'BRIEN, WILLIAM, *Irish Fireside Hours.* (Dublin, Gill and Son, 1928, pp. 290.)

The author of *When we were Boys* writes in this volume of essays with extraordinary verve on a great variety of topics. Only certain of the essays, such as "The Irish Age of Gold," or "The Ideal of Ireland a Nation", or "Salamis and Marathon" are directly concerned with historical topics, yet all have an interest to the historian by reason of Mr. O'Brien's wealth of historical allusions, and because of his authentic interpretation of "that imperious spiritual craving of the high-strung Celtic nature."

O'NOLL, FLORENCE, *La Vie et les oeuvres d'Eugénie Bonnefois.* (Paris, P. Tequi, 1931, pp. 167, 10 fr.)

Though it has practically disappeared in America, the itinerant show still forms an integral part of French life. The problem of providing a religious and general education for children of families engaged in conducting these shows was solved with the foundation of the *Ecoles Foraines* by Eugénie Bonnefois. Herself the daughter of a showman, she spent her existence with the people whose interests she had at heart, sharing their poverty, but rarely their good fortune. The sad story of her fruitful life is simply but effectively told in this latest publication of the *Bibliothèque de l'Action Catholique.* (JOHN J. MENG.)

POMFRET, JOHN E., Assistant Professor of History, Princeton University, *The Struggle for Land in Ireland, 1800-1923.* (Princeton University Press, 1930, pp. xii, 334, $3.00.)

Professor Pomfret's work is a revision of the graduate thesis he submitted to the Faculty of the University of Pennsylvania. It is a scholarly piece of historical research, comprehensive, extremely well-authenticated, presented with an objectivity which must command itself to even the cursory reader. The book bears testimony to tireless research through the whole field of a most intricate problem and to the author's skill in grasping the essential features of that problem in their multiple action and reaction for more than a century. A keen analysis of more than a score of land acts from the viewpoint of both peasant and landlord, of Irish leaders and English parties, is skillfully interwoven about the great Irish and English figures of the past century. For all its wealth of references to original sources, statistical charts, etc., Professor Pomfret's clear narrative style, his evident objectivity and his comprehension of the significance of even the least of his facts, insure a steady progress and charm which save his narrative from the dullness of so much "technical" history. T. M. Healy says of this book: "It is certainly the best history of the Irish Land Question ever compiled." (G. G. WALSH, S.J.)

RICARD, ROBERT, *Etudes et documents pour l'histoire missionnaire de l'Espagne et du Portugal.* Collection de la section scientifique de l'Aucam, No. 1. (Louvain, E. Desbarax, 1931, pp. 237, 60 fr., Belgian.)

Mexico, Brazil, and Islam are the three widely separated fields of Spanish and Portuguese missionary endeavor treated in this volume. In it are gathered together a series of articles published in various Continental journals between 1923 and 1929. A justification for studying as a unit the two great colonial powers of Europe is advanced in the author's premise that the motives for their missionary activity as well as the bases of their civilization were the same. The documents to be found herein, printed in the language of origin, as well as the conclusions of the author, are of considerable value. Particularly interesting is a group of five sixteenth-century documents concerning Mexican activities of the Franciscan Order. (JOHN J. MENG.)

ROBINSON, DANIEL SOMMER, *An Anthology of Modern Philosophy.* (New York, Thomas Y. Crowell Company, 1931, pp. xiii, 806, $4.50.)

The compilation of an anthology of modern philosophy by Professor Robinson is a work that places both teachers and students of philosophy deeply in his debt. First-hand knowledge of what the great thinkers actually said and wrote is a desideratum that finds a sorry substitute in manuals of the history of philosophy where a compendium or résumé is often misleading and occasionally ridiculous. Here, for the first time betwen a single cover are carefully selected specimens of the best philosophical literature of the past four centuries. Many of these are presented in English for the first time, and all are more or less difficult for the average student to come upon elsewhere. It is unfortunate that the compiler did not include selections from the *philosophia perennis*, for their omission destroys its otherwise excellent claim to adequacy. Yet what is here will be of the greatest assistance to teachers

and students alike. The analyses and biographical sketches add to the value of the book, and it is completed by a very fine index.

ROPE, H. E. G., *Matthew Parker's Witness against Continuity.* (London, Burns, Oates and Washburn, 1931, pp. 90, 2/6.)

The author, in scathing fashion, utilizes Parker and his contemporaries to explode the "Continuity" theory as exposed by its latest defender, Bishop Frere. Of his success there can be no doubt, but, as a piece of polemical writing it has two defects. It is far too bitter, and, though the same must be said of the majority of Catholic writers on this matter, it assumes that both Catholics and Anglicans are using the term, the Catholic Church, in the same sense, which is, at least, doubtful.

SCHWEITZER, VINCENT, *Concilium Tridentinum, Diariorum, Actorum, Epistolarum, Tractatuum, nova collectio, edidit societas Goerresiana. . . . Tomus XII. Tractatuum pars prior, complectens tractatus a Leonis X temporibus usque ad translationem Concilii conscriptos.* Collegit, edidit, illustravit Vincentius Schweitzer. (Freiburg i. B., Herder and Co., 1930, pp. lxxx, 884.)

It is now thirty years since the *Görresgesellschaft* began its massive and, from the scholarly standpoint, exemplary publication of the sources for the Council of Trent. Diaries, acts, and letters have all made good progress, though, naturally enough, intervals of four or five years have usually separated the appearance of the several volumes. Now the "tracts" begin: theoretical or practical, dogmatic or moral expositions on all the questions with which the Council was to deal. In this first volume Msgr. Schweitzer publishes the treatises of this sort, composed from 1521 on, that relate to general questions (the need of calling a council, the place, the general character of the reform) and to the matters taken up in the first ten sessions of the Council (original sin, justification by faith, the canon of Scripture, etc.). (R. H. L.)

SCOTT, REV. MARTIN, S.J., *Christ's Own Church.* (New York, P. J. Kenedy and Sons, 1930, pp. vii, 248.)

A commentary on the Apostle's Creed as a fundamental basis for understanding the historical fact that Christ established one true church, "the infallible guide to right living here and eternal welfare hereafter."

SELLERS, CHARLES COLEMAN, *Lorenzo Dow: the Bearer of the Dow.* (New York, Minton, Balch and Co., 1928, pp. 275, $3.50.)

This is a popularly written biography of one of the religious phenomena of the early nineteenth century—a sickly and melancholy "Connecticut Yankee" who became "converted" and later attained prominence in America, England, and Ireland as an itinerant preacher whose character presents a curious blending of madness, cleverness, altruism, and ambition. Deeply convinced of the tyranny of "Romanism", which he attacked and condemned together with Calvinism and organized Methodism, Dow capitalized the stock misconceptions and prejudices popularly current in that day against Catholicism. His biographer says of him: "The greatest contribution of Lorenzo Dow to American

history was his popularization of the Popish menace. It was a tune which the nation was eager to hear. . . . But his solemn warnings . . . preceded as well as augmented the flood of anti-Romanist oratory. . . . This militant protest which Lorenzo Dow, in a sense, fathered, may still be heard today; but it reached its boisterous culmination in the forties and fifties when the eastern cities indulged in a series of wild riots, lynchings and convent burnings" (p. 247). The book is not a strictly authenticated treatise; it is based almost exclusively on the writings of him whose peculiar mission it successfully portrays. These writings are critically examined and arranged by the author at the end of his work. Due, however, to Dow's numerous revisions and lack of method in the presentation of his thoughts, the task of arranging them scientifically had been rendered impossible. Autobiographical, theological, ascetical, poetical, historical, and political reflections, in defense of his mission, in criticism of his enemies, on Church government, on nullification, on moral and social problems, in warning against Popery—all these considerations and more are unsystematically combined in an intricate compilation which the biographer handles in a very creditable manner.

SHERWOOD, GRACE H., *The Oblates' Hundred and One Years.* (New York, The Macmillan Company, 1931, pp. 288.)

Mrs. Sherwood presents in this volume a history of the Oblate Sisters of Providence, and what this community has done for the Catholic education of children of the colored race. The narrative, for the most part, is based on a diary of the community which was thoughtfully and carefully begun by the founder of the Oblates, M. Joubert, S.S., and later continued by members of the community. The text indicates careful historical research on the part of the author, which gives value to the book. (Sr. M. DORIS, O.P.)

SMITH, ANNE EASBY, *William Russell Smith of Alabama.* (Philadelphia, Dolphin Press, 1931, pp. 298.)

William Russell Smith of Alabama represents all that is highest and best in Southern manhood and there can hardly be any higher praise. Scholar, poet, and statesman, a man of sterling honesty and unflinching sincerity, he, time and again, faced great crises, personal and national, and surmounted them in a way as honorable to his judgment as conformable to his honor. A former convinced Know-Nothing candidate for high office, he overcame the shock of his wife's conversion to Catholicism and loyally aided her in the performance of her new duties and, finally, on his deathbed, humbly and with nobility entered the Church. A convinced anti-secessionist, he fought a magnificent fight to stem the tide of secession in his native state which he had ably represented in Congress, but with loyalty, obeyed her when she proclaimed her independence of the United States. The war over, he played his part in the work of restoration even though his best efforts were to be nullified by radicals. A ripe scholar, he was one of the founders of the University of Alabama, whose distinguished president, Dr. Deny, contributes a foreword to this volume. Though not a great poet, he was not without talent, as may be judged from the extracts quoted in this volume, and from the long poem, *The Uses of Solitude*, printed in full as an appendix. This biography, though

the work of a devoted daughter, is well balanced and objective. Based almost entirely on her father's own speeches and papers, it gives a clear and vivid insight into a great man in an age of great men. To Catholics it has an especial interest. We know too much of former Senator Heflin and too little of Catholic Alabama. (A. M. T.)

SMITH, WILBUR M., Pastor of the Presbyterian Church of Coatesville, Pa., *A List of Bibliographies of Theological and Biblical Literature Published in Great Britain and America: 1595-1931.* (Coatesville, Pa., 1931, pp. 62.)

This modest brochure is an attempt "to include all bibliographies of biblical and theological literature that have been separately *published* in Great Britain and America, from that of Maunsell in 1595, down to the last work of this kind that the compiler has found, published in 1931." Church history bibliographies are excluded, since this need has partly been met by S. J. Case's *Bibliographical Guide to History of Christianity* (Chicago, 1931); nor are denominational bibliographies included in Mr. Smith's carefully chosen list. The author disclaims any training in the science of bibliography, but he has without doubt furnished the theological expert with a very valuable list of bibliographies. Dupin's *Nouvelle Bibliothèque* (placed on the Index in 1757), Charles Dodd (alias for Hugh Tootle) *Certamen utriusque ecclesiae* (1724), Thomas Phillips (1708-1774), Charles Butler (1750-1832), John Gilmary Shea's *Bibliographical Account of Catholic Bibles, etc.* (1859), Edmund Bailey O'Callaghan's similar work (1861), and Finotti's *Bibliographia Catholica Americana* (1872) are some of the Catholic notes in the *List.*

THOMAS, CHARLES MARION, *American Neutrality in 1793, A Study in Cabinet Government.* (New York, Columbia University Press, 1931, pp. 294, $4.50.)

The traditional American policy of neutrality is largely the development of decisions made by President Washington's Cabinet during the year 1793. The problems which faced the United States at that time and the relative contributions of various members of the Cabinet toward their settlement forms the subject-matter of Dr. Thomas' volume. The author clearly demonstrates the fact that while Thomas Jefferson exerted the greatest influence upon the development of American neutral policy, the course finally followed by the administration was essentially a Cabinet compromise. Copiously annotated and indexed, and including a complete bibliography as well as an appendix of several important documents, the work is a substantial contribution to the literature of American foreign relations. (JOHN J. MENG.)

THWING, CHARLES FRANKLIN, *American Society.* (New York, The Macmillan Company, 1930, pp. ix, 270, $2.25.)

A collection of eleven pleasingly written essays from the pen of the President Emeritus of Western Reserve University on the various phases of American life. References to things Catholic and their influence, while not unappreciative, are surprisingly few and not too understanding. There is an atmosphere of optimism about the whole book which, at times, becomes positively annoying, but this is compensated for by a really intelligent breadth of vision and of interest.

TOLLEY, WILLIAM PEARSON, *The Idea of God in the Philosophy of St. Augustine.* (New York, Richard R. Smith, Inc., 1930, pp. ix, 214, $2.00.)

An excellent, if necessarily brief, analysis of the central idea in the philosophy of St. Augustine. The author traces the development of the saint's idea of God from the inadequate and sometimes faulty conception shown in his earlier writings to the brilliant and forceful elucidation of the doctrine of the Trinity set forth in his later works. Points of vital import at the present day are treated, *e. g.*, the ever-present and apparently never satisfactorily solved problem of evil, the philosophic proofs for the existence of God, and the important question of the relation between authority and reason. The theocentric character of the doctrine of Augustine is brought out with striking lucidity. There are copious notes evidencing a painstaking study of the saint's writings and affording valuable cross-references for those readers desiring to make a deeper and more detailed study, and an excellent bibliography is appended (KATHLEEN MURPHY.)

UNION CATHOLIQUE D'ÉTUDES INTERNATIONALES, *Les Grands Problèmes internationaux de l'heure présente.* (Paris, Editions Spes, 1930, pp. 250, 15 fr.)

Various addresses delivered before the First International Catholic Conference held at Geneva in September, 1929, are publishd herein. Among the subjects discussed are the origins and work of the Catholic Union of International Studies, the Catholic doctrine concerning marriage and family life, the great educational problems of the present day, patriotism and the duties of nationals, Catholicism and labor problems, Catholicism and civilization, Catholicism and international order, and the Catholic idea of life. The names of some of the most prominent Catholic intellectuals of Europe lend authority to the ideas advanced. The volume presents a timely summary of Catholic opinion upon the important subjects of which it treats. (JOHN J. MENG.)

VERNADSKY, GEORGE, *A History of Russia.* Revised edition. (New Haven, Conn., Yale University Press, 1930, pp. xix, 413, $4.00.)

Since the publication of Professor G. Vernadsky's text-book on Russian history in May, 1929, it had already four printings, which obviously shows that it filled the gap formed by the lack of a comprehensive summary for the use of the American student, as prophesied by Professor M. I. Rostovtzeff in his introduction. The revised edition contains an entirely new chapter on the events which occurred in the year 1930, but it left unchanged the weak parts of the original text previously mentioned by reviewers, *i. e.*, mainly the lack of balance which is produced by devoting more than one-third of the book to events after 1917, and by the inadequate treatment of such important periods in Russian history as the sixteenth, seventeenth and eighteenth centuries. The present reviewer thoroughly disagrees with the author in the latter's "eurasian" treatment of Russia's geo-political development as well as with his presentation of the personality and the reign of Tsar Ivan IV called the Terrible, who had actually saved Russia long before Peter-the-Great from a return to the semi-feudal aristocratic oligarchy which characterized Russia's government of the pre-Moscow period. With reference to this it is deplorable to state that the otherwise very complete and up-to-date bibliography does not contain such important studies by S. F. Platonov as: "Ivan the Terrible",

"Moscow and the West", "The Development of North Russia", "Boris Godunov" and "The Time of Trouble". However, the success of the book seems to prove that it satisfies the demands of the average American student of Russian history, which is only natural, because notwithstanding its weak parts it is the best so far available in this country. (LEONID I. STRAKHOVSKY.)

VERNET, FELIX, *Mediaeval Spirituality.* (St. Louis, B. Herder Book Co., 1930, pp. 236, $1.35.)

This volume is a translation of Volume XIII of the French *Catholic Library of Religious Knowledge.* Divided into two parts, it gives a concise delineation of the spirituality of the Middle Ages. The first part, concerned with the historical phase, treats of the various schools and their masters. The regulars are grouped according to their rule and the seculars according to their nationality. The second part, the doctrinal phase, gives a brief yet satisfactory résumé of medieval spiritual doctrine under the following chapter headings: Devotion to the Sacred Humanity, etc., The Imitation of Christ, Rising to God through Christ, and Union with God through Christ. References, biographical and critical notes are omitted because of the limited space, but there is a brief bibliography. This excellent work will be of much value to those seeking a broad outline of this subject. (W. B. M.)

WUORINEN, JOHN H., *The Prohibition Experiment in Finland.* (New York, Columbia University Press, pp. 360, $3.50.)

Finland's prohibition experiment has been cited by both wets and drys in America. But though the parallel with America is quite striking, there are certain significant differences. Finland has a population of about 3,600,000, nine-tenths Finnish-speaking, eight-tenths rural; and intoxicating beverages are defined as those with two per cent. or more of alcohol. Hence enforcement should have been much easier than in the United States. However, no national machinery was created for enforcement, and the law went into effect in the midst of the social disorganization resulting from the Revolution against Russia. The most striking similarity between Finland's experiment and ours is the disagreement of perfectly honest men as to just what has resulted from prohibition. Some claim prohibition has produced great social, moral and economic advantages; others that it has increased drunkenness and crime, corrupted officials, and cost the nation enormous sums of money. Professor Wuorinen's impartial and painstaking examination of the available evidence leads him to conclusions too cautious to suit partizans of either side. For example: "the changes brought about by the prohibition law in the consumption of alcoholic beverages cannot be indicated with any degree of exactness"; "one is sorely tempted to dispose of the whole question [of the cost of prohibition] by saying that little or nothing is known about the real costs of enforcement". There is no prospect, according to the author, of early repeal. But since his book was published a referendum has resulted in an overwhelming defeat of the prohibition cause. (J. ELLIOT ROSS.)

PERIODICAL LITERATURE

MISCELLANEOUS

The Religion of Nationalism. E. Shillito (*Hibbert Journal*, October).

Reality in History. Hilda D. Oakley (*Philosophy*, October).

What the Popes Have Done for Civilization. M. Beovich (*Truth*, November).

L'Église et le Progrès Économique. A. L. Pâquet (*Canada Français*, November).

The Modern Attack on the Historicity of the Religion of the Patriarchs. Eduard König (*Jewish Quarterly Review*, October).

Cultural and Religious Influence of Babylonia and Assyria on Western Asia. H. L. Creager (*Lutheran Church Quarterly*, October).

The Historicity of the Old Testament Revelation. J. P. Arendzen (*Homiletic and Pastoral Review*, December).

How Hellinism Prepared the Way. J. A. Faulkner (*London Quarterly Review*, October).

The Hellenism of Clement of Alexandria. R. E. Witt (*Classical Quarterly*, July-October).

The Date of the Crucifixion according to the Fourth Gospel. C. C. Torrey (*Journal of Biblical Literature*, L, IV).

Fifteen Centuries of Catholic Music. Louise C. Ray (*Magnificat*, November).

Church Music in the Different Eras of Church History. F. J. Kelly (*Ecclesiastical Review*, October).

Catholicism and the Roman Imperial Culture. M. C. Toynbee (*Month*, November).

Julian *versus* Christianity. F. R. Montgomery Hitchcock (*Quarterly Review*, October).

The Primitive Church and the Gnostic Heresy. R. R. Hull (*Truth*, December).

A Glance across the History of the Church. Rev. E. R. Hull, S.J. (*Truth*, December).

Some Notes on Medieval Mass Books. Gerald Ellard, S.J. (*Ecclesiastical Review*, October).

A Note on the Fifteenth Centenary of the Death of St. Augustine. N. H. Baynes (*History*, October).

A Note on Saints' Legends. G. R. Coffman (*Studies in Philology*, October).

La codificazione del diritto canonico orientale. Amedeo Giannini (*Oriente Moderno*, February).

Changing Views of the Renaissance. E. F. Jacobs (*History*, October).

A Mother in Israel: the Life of M. Mary of the Cross. C. C. Martindale (*Month*, November).

Cyprianism and Reunion. A. G. Curnow (*London Quarterly Review*, October).

The Council of Ephesus. S. H. Scott (*Blackfriars*, December).

The Permanent Peace Program of Benedict XV (continued). D. A. Maclean (*Central-Blatt and Social Justice*, November).

Gandhi and the Catholic Church. J. Steenkiste (*Commonweal*, November 25).

Witchcraft and Christianity in the Niger Delta. J. W. Welch (*Church Overseas*, October).

Did Columbus Discover the Islands Antigua and St. Martin? L. L. Hubbard (*Geographical Review*, October).

EUROPEAN

Religion and Politics in Alsace. Edmond Vermeil (*Foreign Affairs*, January).

Dodaldus Clerc et Scribe de Saint-Martin de Tours. A. Wilmart, O.S.B. (*Speculum*, October). With a supplement by E. K. Rand.

Université et Archevêché en Conflit: Besançon 1758-1763. Louis Borteux (*Questions Historiques*, July).

The Pastorate of St. John Marie Vianney, the Curé d'Ars (1786-1859). O. A. McGrath, C.S.P. (*Ecclesiastical Review*, December).

Jeanne d'Arc: Patron of Peasants. S. B. James (*Month*, November).

Les Ascensions d'une Gloire. Georges Goyau (*Revue des Études Historiques*, July-September). Jeanne d'Arc.

Louise of Lorraine. Edith Staniforth (*Magnificat*, September).

Le cinquantenaire des congrès eucharistiques internationaux: Lille, 1881-1931. F. Hürth, S.J. (*Nouvelle Revue Théologique*, September-October).

Recent Developments in Spain. P. A. Martin (*University of California Chronicle*, October).

Medieval Andorra. Earl of Onslow (*National Review*, October).

La Iglesia y la monarquía durante le época visigoda (concluded). Z. García Villada (*Razon y Fe*, November).

Saint Ignace de Loyola et les Dominicains. M. D. Constant, O.P. (*Revue des Études Historiques*, July-September).

The Death of Pedro de Alvarado: a Study in Legend Making. L. B. Simpson (*Hispanic American Historical Review*, November).

Estudios históricos sobre la ciudad de Fraga, III. José Salarrullana de Dios (*Universidad*, May-August).

Luther's Qualifications as a Reformer. George O'Neill, S.J. (*Truth*, December).

Huldreich Zwingle, a Man (1484-1531). H. A. Clay (*Contemporary Review*, November).

Teresa Neuman of Konnersreuth. Kristian Schjelderup (*Catholic World*, October).

Einige Gedanken über Staat und Religion. D. G. von Wesendonk (*Preussische Jahrbücher*, November).

Frederiksburg Kirkes Historie. V. Thorlacius-Ussing (*Tilskueren*, December).

Margaret of Austria and the Church of Brou. A. J. Ashton (*Contemporary Review*, October).

La Sainte et son Chevalier. Antoine de Meaux (*Correspondant*, November). Seventh centenary of Elizabeth of Hungary.

Russian Communism as a Religion. S. K. Ratcliffe (*Yale Review*, Winter).

The Church and State in Italy. J. M. Kumarappa (*Modern Review*, September).

The Vatican and Fascism. A. Hirudayasami (*Indian Review*, October).

The Vatican City State from the Standpoint of Political Geography. Umberto Toschi (*Geographical Review*, October).

Gli Studi Orientali e gli Ordini religiosi in Italia. G. Gabrieli (*Il Pensiero Missionario*, September).

In Romagna tra Alessandro VI e Giulio II. Luigi Gavina (*Rassegna Nazionale*, September-October).

Federico Borromeo nel terzo centenario della sua morte. Giuseppe Gabrieli (*Nuova Antologia*, November).

St. Robert Bellarmine, Doctor of the Universal Church. J. Brodrick (*Month*, December).

La oposición a la causa de Belarmino. José Goenaga (*Razón y Fe*, September).

The Septcentenary at Padua. Alice Curtayne (*Clergy Review*, October).

The Church of Santa Maria dei Miracoli in Venice. G. O. Totten, Jr. (*Art and Archaeology*, September).

BRITISH EMPIRE

The Organization of Farming at Croyland Abbey, 1257-1321. Mildred Wretts-Smith (*Journal of Economic and Business History*, November).

Odo of Cluny. W. G. Hanson (*London Quarterly Review*, October).

A Forgotten Confessor (John Morren). J. J. Brownbill (*Pax*, December).

An English Martyr of 1680. R. J. Purcell (*America*, November 14). Sir William Howard, Viscount Stafford.

Some Wills of Penal Times. Hugh Pope, O.P. (*Blackfriars*, October).

Hooker and the Jesuits. F. J. Shirley (*Church Quarterly Review*, October).

Some Notable Converts. S. B. James (*Missionary*, November). VI. Alfred Noyes.

Catholic Action in Ireland: the Legion of Mary. J. C. Joy, S.J. (*Irish Monthly*, November).

L'Église et l'État (continued). Joseph Ferland (*Canada Français*, October-November).

Deux traîtres d'Acadie et leur Victime (continued). Émile Lauvrière (*Canada Français*, October, November).

L'abbé Le Loutre. Albert David (*Revue de l'Université d'Ottawa*, October-December).

Lettre du R. P. Eustache Maupassant, superieur des Recollets du Canada, au ministre Colbert (*Bulletin des Recherches Historiques*, October).

Religion in Contemporary India. Nichol Macnicol (*Hibbert Journal*, October).

UNITED STATES

The Churchmen and the Indian Languages of New Spain. A. L. Campa (*Hispanic American Historical Review*, November).

Los Hermanos Penitentes. Betty Applegate (*Southwest Review*, Autumn). Religious order of New Mexico.

The French Regimé in the Great Lakes Country. Louise P. Kellogg (*Minnesota History*, December).

French Missionaries and the Pontiac Conspiracy, 1761-63. W. E. L. Smith (*Canadian Journal of Religious Thought*, September-October).

Permanent Deposits of Colonialism in American Christianity. A. R. Wentz (*Biblical Quarterly*, October).

Persecutions in Early New England. Jesse Johnson (*Bibliotheca Sacra*, October).

John Cotton and Roger Williams Debate Toleration, 1644-1652. H. B. Parkes (*New England Quarterly*, October).

How Catholic Help Won Yorktown. George Barton (*America*, October 17).

History of the Catholic Church in Virginia. (*Catholic Virginian*, November).

Letters to Bishop Henni (continued). P. L. Johnson (*Salesianum*, October).

The Attitude of the Methodist Episcopal Church, South, toward the Negro from 1844 to 1870. E. P. Southall (*Journal of Negro History*, October).

Raphael Semmes, U. S. Navy. Mrs. B. W. Collier (*Confederate Veteran*, October).

Our Lady's Bishop, VI, VII. S. G. McKenna (*Central-Blatt and Social Justice*, November-December).

Little Stories of James Cardinal Gibbons. Louis O'Donovan (*Catholic World*, December).

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Among the reviewers of books in this issue are the Most Reverend THOMAS J. SHAHAN, D.D., Rector Emeritus of the Catholic University of America, Most Reverend THOMAS J. TOOLEN, Bishop of Mobile, and Most Reverend THOMAS K. GORMAN, Bishop of Reno.